

STUDIES IN THE BHAKTA MĀLA OF NĀBHĀ DĀSA

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for the degree of  
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by  
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DEDICATION  
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To my teachers  
in London and Louvain.

A B S T R A C T

These Studies in the Bhakta Mâlâ consist of three parts.

The first part contains an introductory chapter and a description of the manuscripts and editions. After a note on Nâbhâ Dâsa and on the scope of his work, the introduction deals with the approximate date of the Bhakta Mâlâ and with the principles of its prosody. In the second chapter the manuscripts and editions are described and their genealogical relations are shown. A summary is given of the principles followed in constituting the text. Photocopies illustrate the peculiarities of the four manuscripts.

In the second part, which coincides with the third chapter, the Braj text of ninety-five Bhakta Mâlâ verses has been based on the collation of the four London manuscripts and of four editions.

The third and last part contains an annotated English translation of the Braj text, followed by a glossary. In the fourth chapter it appeared useful to attempt a translation, since the Bhakta Mâlâ has not as yet been translated or systematically commented on in a European language. The notes of the fifth chapter have a double aim. They intend to indicate the Sanskrit sources which Nâbhâ Dâsa amply used in the first twenty-seven verses. In the remaining verses the notes are meant to establish the historical features of the Vaisṇava saints and to extricate - if necessary with the help of Priyâ Dâsa's commentary - the enigmatic legends. A glossary in the sixth chapter analyses the grammatical structure of the old Braj language as used by Nâbhâ Dâsa.



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A B B R E V I A T I O N S

abs.	absolute	dir.	direct
A.D.	Anno Domini <sup>(1)</sup>	ed(d).	edition(s)
adj.	adjective	e.g.	exempli gratia
Agni Pur.	Agni Purâna	esp.	especially
art.cit.	articulo citato <sup>(2)</sup>	exc.	except
b.	born	exclam.	exclamation
Bhg.Pur.	Bhâgavata Purâna	f.	feminine
Bh.M.	Bhakta Mâla	ff.	following
Br.Pur.	Brahmânda Purâna	fl.	flourished
BSOAS.	Bulletin of the	fol(s).	folio(s)
	School of Oriental	Hariv.	Harivamsa
	and African Studies	Hi.	Hindi
c.	circa	ibc.	in the beginning of
cf.	confer		a compound word
ch(s).	chapter(s)	ibid.	ibidem
cj.	conjecture	id.	idem
cont.	continued	I.e.	id est
corr.	correction	ifc.	in fine compositi(at the
correl.	correlative		end of a compound)
cpd.	compound	impf.	imperfect
d.	died	impv.	imperative
dem.pron.	demonstrative	ind.	indeclinable
	pronoun	inf.	infinitive
		intr.	intransitive

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(1) A.D. is to be understood with all unspecified dates.

(2) I.e. the article referred to under the name of its author  
in the bibliography.

JASB.	Jounal of the Asia- tic Society of Bengal	opp. p(p). part.	opposed to page(s) participle
JRAS.	Journal of the Royal Asiatic Society	patr. perf. pers.pron.	patronym(ic) perfect personal pronoun
k <sup>o</sup> .	kar- ('to do')	pl.	plural
Kathâs.	Kathâsaritsâgara	prep.	preposition
kav.v.	kavitta verse <sup>(1)</sup>	pres.	present
l(l).	line(s)	pron.	pronoun
lit.	literally	prop.	properly
m.	masculine	q.v.	quod videas
M.Bh.	Mahâbhârata	Râm.	Râmâyana
med.	medieval	Râmacar.	Râmacaritamânasa of Tulasî Dâsa
met.length.	metrical lengthening		
mg.	margin	rel.	relative
mo.	modern	RgV.	Rg Veda
M.Pur.	Matsya Purâna	S.	(Vikramîya)Samvat
ms(s).	manuscript(s)	SBE.	The Sacred Books of the East
n.	noun		
N.	proper noun, name	s.d.	sine data
nr(s).	number(s)		(without date)
o.	old	sg.	singular
obl.	oblique	Sk.Pur.	Skanda Purâna
om.	omitted	Skt.	Sanskrit
op.cit.	opere citato <sup>(2)</sup>	subjunct.	subjunctive

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(1) In numbering Priyâ Dâsa's kavitta verses I have followed the Bhakta Mâla edition by S.Ś.Bhagavân Prasâda.

(2) I.e. the work referred to in the bibliography.

s.v.	sub verbo (under the word)
syn(s).	synonym(s)
tr.	transitive
trsp.	transposed
v(v).	verse(s)
Vâlmîki Râm.	Vâlmîki's Râmâyana
Vâ.Pur.	Vâyu Purâna
vb.	verb
vbl.	verbal
Vi.Pur.	Viṣṇu Purâna
v.l.	varia lectio (variant reading)
vol(s).	volume(s)

P R E F A C E

It is a pleasant duty to acknowledge the help and encouragement from a number of persons without whom this thesis could not have taken shape.

I am much indebted to my supervisor Dr.J.Brough. He guided me throughout my course of studies, whereas his lectures on Sanskrit and the Prakrits made me better understand the philological and historical background of the Hindi text.

I am equally grateful to Mr.J.G.Burton-Page for the constant guidance and encouragement he gave me. His knowledge of the Medieval Hindi dialects was a safe touchstone for my interpretation of Nâbhâ Dâsa's verses. He permitted me moreover to use some material which had been gathered under his direction by Mr.K.Sawhney in 1957 for a study of the Bhakta Mâla but which had remained unfinished and unpublished.

I gladly acknowledge the occasional help which was given to me by Dr.D.L.Friedman, Mr.R.D.Gupta, Mr.S.Ratna, Mr. J.C. Wright and Mr.W.Zwalf.

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Mr.S.C.Sutton, librarian in the India Office Library. To the members of the staff of the three above-mentioned libraries in London, as well as of the Bibliotheca Lovaniensis S.J. and of the University Library of Louvain, I owe a special word of thanks for their extraordinary helpfulness.

This thesis is also dedicated to my teachers of Louvain University because I have grown increasingly conscious of my indebtedness towards them. It is my duty to mention more particularly the names of Dr.J.Masson,S.J., Prof.A.Van Windekens and Prof.E.Lamotte who have successively directed my Indian studies since 1951 and whose continual encouragement has also been extended to this work.

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In composing this thesis I have experienced again and again how difficult it can be to render rather intricate ideas in a language other than one's mother-tongue. I am grateful to Mr.G.M.d'Souza for the syntactic and orthographic corrections he made in the English translation and the notes.

I dare hope that the readers will kindly forgive the poorness of style and any other shortcomings which are due to my defective knowledge of the language.

## INTRODUCTION

INTRODUCTION  
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The Bhakta Mâla gives an account of the principal Vaisnava devotees who lived in Northern India between the twelfth and the seventeenth century A.D.. Irrespective of the different castes and sects, the work shows the same veneration for the worshippers of Kṛṣṇa as for those of Râma. The author, Nâbhâ Dâsa, says<sup>(1)</sup> he composed the Bhakta Mâla at the request of his preceptor Agra Dâsa. The latter ranks amongst the disciples of Payahârî Kṛṣṇa Dâsa<sup>(2)</sup> who was in his turn a follower of Râmânanda<sup>(3)</sup>. Hence Nâbhâ Dâsa professed himself to be a Râmânandî and a worshipper of Râma.

Date of the Bhakta Mâla.  
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The exact date of the Bhakta Mâla remains still unknown. G.A.Grierson<sup>(4)</sup> gives A.D.1600 as the approximate date of Nâbhâ Dâsa's floruit. S.Ś.Bhagavân Prasâda<sup>(5)</sup> says that A.D. 1583-84 and 1623-24 may have been respectively the lower and the upper limit for the composition of the work. A study of the Bhakta Mâla text confirms indeed the above statements.

Harivamsa Gosâi, who is dealt with in v.90, flourished in A.D.1585<sup>(6)</sup>. It is hence improbable that the Bhakta Mâla should have been written long before that date.

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(1) Bh.M., v.4.I

(2) Bh.M., v.39.2

(3) Bh.M., v.37.2

(4) Art.cit., JASB.57(1888), p.27

(5) Op.cit., p.460

(6) Cf.the notes on Bh.M.v.90.I



On the other hand it appears from v.88 that Nâbhâ Dâsa was a contemporary of Nârâyana Bhatta's disciple Vallabha. If Nârâyana Bhatta was born not earlier than A.D.1563<sup>(1)</sup>, it is scarcely possible that his pupil Vallabha should have been famous before c.1595. The Bhakta Mâla was hence probably written after A.D.1595.

A 'terminus ante quem' for the composition of the Bhakta Mâla is found in v.129 where Nâbhâ Dâsa describes Tulasî Dâsa as his contemporary: "Mad with love for Râma's feet, the ascetic (Tulasî) is repeating (Râma's name) day and night"<sup>(2)</sup>. Since Tulasî Dâsa died in A.D.1624<sup>(3)</sup>, the Bhakta Mâla must have been written before that date.

The metres.

The dohâ metre is used in 17 of the 214 verses, viz. in the vv.nrs.1 - 4; 29; 203-214. The other verses are written in the chappai metre.

Nâbhâ Dâsa follows the classical scheme in composing his dohâs<sup>(4)</sup>. Each of the two lines has 24 mâttras or instants, grouped in six feet as follows: 6+4+3 , 6+4+1. The harmonic pause or caesura - here indicated by a comma<sup>(5)</sup> - occurs after the thirteenth instant. The foot preceding the caesura is either a iambus or a tribrach. The last syllable of each line is short. The rhyme is made in the last two syllables of each line.

The above rules on the dohâ are entirely respected by Nâbhâ Dâsa in the first four dohâ verses. A slight exception

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(1) G.A.Grierson, art.cit., JASB.57(1888), p.31.

(2) "Râma carana rasa matta, ratata aha nisi vratadhârî", Bh.M.v.129.5.

(3) S.1680, cf.H.H.Wilson, op.cit., p.33; G.A.Grierson, art.cit.p.43.

(4) S.H.Kellogg, Grammar, nr.982.

(5) In the collated text a comma will indicate the caesura only in the cases where the lines are metrically exact.

is found in v.29 where the order of the second and the third foot has been changed, so that the scheme becomes 6+3+4, 6+4+1 in both lines.

The chappai metre is a combination of the kâvya with the ullâla metre<sup>(1)</sup>. The kâvya metre consists of four lines, each of which counts twenty-four instants, grouped in five feet: 6+4+4+4+6 = 24 instants. The caesura occurs after the eleventh instant. The last two syllables form the rhyme between the first and the second line and between the third and the fourth.

The ullâla metre occupies two lines, each of which contains either twenty-eight or twenty-six instants. A line of twenty-eight instants has seven feet, and its caesura occurs after the fifteenth instant, as follows: 4+4+4+3, 6+4+3 = 28 instants. If a line has only 26 instants, the caesura comes after the thirteenth instant. In that case the scheme becomes: 6+4+3, 6+4+3 = 26 instants, e.g.:

Samta kamja poṣana vimala,     ati piyûsa sarasî sarasa;

Bhakti dâna bhai harana bhuja,     Suṣânamda pârasa parasa.

(Bh.M., v.64.6,7).

Ullâla metres with twenty-six instants are found in the following Bh.M. verses: 6; 10; 11.1; 13.1; 15; 16.1; 17; 21.6; 22.6; 23.6; 26.1; 27.6; 31.6; 33; 34.1; 44.6; 47.6; 49.6; 50.6; 51.6; 53.6; 54.6; 55.6; 56; 59.6; 62; 63.6; 64; 66.1; 68.6; 69.6; 73; 75.6; 79.6; 83.1,6; 84.1; 85.6 and 86.

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(1) S.H.Kellogg, Grammar, nrs. 1009, 1001, 984.

In the chappais of the Bhakta Mâla the sixth and the seventh line are in the ullâla metre. The seventh line expresses as a rule a general statement which serves both as a conclusion and an introduction to the verse. That line has therefore been written both at the end and at the beginning of each chappai. The first line is hence a mere anticipation of the seventh.

It results from the above notes that the chappai verses in the Bhakta Mâla are in accordance with the following scheme:

Lines 1, 6 and 7 have either  $4+4+4+3, 6+4+3=28$  instants  
or  $6+4+3, 6+4+3=26$  instants.  
Lines 2,3,4 and 5 have  $6+4+4+4+6=24$  instants.

In the first ninety-five verses of the Bhakta Mâla, a number of chappai lines make exception to these rules.

Too short by two instants are:

- a) the first half-lines or caranas of vv.9.6; I4.5; 65.I.
- b) the second caranas of vv.7.I; II.3; 2I.I,6; 24.I,6; 25.I.

Too short by one instant are:

- a) the first caranas of vv.7.2; I2.2; I3.2,6; I8.2; I9.3; 20.5,6; 24.2; 25.5; 27.5; 28.2?6; 30.6; 32.I; 35.I,5,6; 39.2,3; 40.2,6; 42.I,6; 43.2,3,6; 44.3; 45.5; 46.2,3; 60.I; 6I.6; 66.2; 67.I,6; 70.I; 77.6; 80.I; 85.2; 94.5.
- b) the second caranas of vv. 9.6; II.2; I4.2,4; I6.3,6; I7.2,3; I9.3; 24.2; 30.I,6; 35.4; 40.4; 52.4; 60.2; 65.2.

Too long by one instant are:

- a) the first caranas of vv.7.I,4,5; 8.2; I2.5,6; I5.4; I7.4; I8.I; I9.I,4,6; 2I.3; 22.I; 23.I; 27.I; 28.5; 30.I; 3I.3,5; 34.3,4; 36.I; 38.I,2; 39.5,6; 4I.6; 42.4; 43.I; 44.I; 46.6; 47.I; 50.I,2; 52.I; 53.I; 54.3; 55.I,5; 56.2; 58.5; 6I.4; 66.3,5; 74.2,3; 8I.I; 84.6; 89.3; 9I.3; 93.6.

b) the second caranas of vv.8.4; 12.5; 13.3; 16.5; 18.3, 5,6; 19.4; 20.5; 21.4; 23.3; 24.4; 25.2,4,6; 26.4,6; 27.2; 31.1,4; 33.2,3,4; 34.2,6; 35.2,5,6; 36.1,6; 39.2,4,5,6; 40.3; 41.6; 43.3,4,5; 44.3; 45.2,6; 47.2,5; 48.4; 49.1; 51.5; 52.6; 55.2,3; 56.2; 57.6; 58.6; 59.1; 61.1,4; 71.5; 72.2; 74.6; 75.3; 78.6; 80.5; 87.3,6; 89.6; 90.1; 92.3; 94.5; 95.1,4,6.

Too long by two instants are:

a) the first caranas of vv.10.2; 11.2,3; 22.4; 34.2; 65.2; 70.6; 87.2,3; 94.4.

b) the second caranas of vv.7.6; 14.1; 19.1; 23.4; 28.1; 30.3; 32.6; 34.3; 36.2,3; 37.2; 38.1; 40.1; 43.1,6; 44.1; 46.1; 65.1; 93.1; 94.6.

Too long by three instants are:

a) the first caranas of vv.7.3; 12.3; 33.2.

b) the second caranas of vv.7.4,5; 14.3; 46.6; 74.1; 89.1; 93.6.

Too long by four instants are:

a) the first caranas of vv.9.3; 10.4; 36.2.

b) the second caranas of vv.7.2; 12.3; 25.5.

There is a reading over the caesura in the following chappai lines: 7.4; 9.1; 15.6; 33.1; 35.4; 44.4; 45.2; 51.2; 53.3; 56.1; 62.3; 63.1; 72.1; 80.1,4.

C H A P T E R   I I

DESCRIPTION OF THE MANUSCRIPTS AND EDITIONS

DESCRIPTION OF THE MANUSCRIPTS AND EDITIONS.  
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The constituted text of the Bhakta Mâla has been based on the four London manuscripts and on four printed texts. The sigla a, b and c refer to the three manuscripts in the India Office Library, while d indicates the British Museum manuscript. The editions are referred to as e, f, g and h.

1) The four manuscripts.  
-----

A description of the manuscripts a, b and c can be found in the typewritten "Short catalogue of Hindi manuscripts in the India Office Library" and in the handwritten "Alphabetical catalogue of Hindi manuscripts in the India Office Library". The manuscript d is described in the "Catalogue of Hindi manuscripts in the British Museum".

Manuscript a  
-----

The India Office Library, London, mss. nr. C 12, numbered in the catalogue S.2936, fols.192, size 27 x 16,5 cm.. There are fifteen (from fol.1b till 153b), seventeen (fol.154a - b) and twenty (fols.155 - 192) lines to a page. Each line has an average of twenty-two big Devanâgarî characters. The manuscript is written on dust-coloured paper and it has been bound in a red cover. From fol.155 onward there is a slight change in the handwriting, so that the manuscript may have been the work

of two different scribes. Many corrections have been made by a second hand, either in the margin or above the line<sup>(1)</sup>. Corrections made by a third hand are rare. They will be indicated by the siglum a2 in the critical apparatus. In the first ninety-five Bh.M; verses only one such case occurs, viz. in v.20.3:

rīcha a : riksa aI , rḳsa a2 .

According to the "Alphabetical catalogue of Hindi manuscripts in the India Office Library", this manuscript was written in the nineteenth century A.D.. Ms.a, like the other manuscripts and the editions, contains not only the Bhakta Māla text but also the commentary written by Priyâ Dâsa in A.D.1712 and entitled "Bhaktirasa bodhinî". The copy is incomplete and breaks off in the middle of kav.v.550 of Priyâ Dâsa's commentary. It contains only the first 142 verses of the Bhakta Māla text.

The dedicatory verses or 'prasasti' at the beginning of the text read as:

" Śrī Ganesāya namaḥ śrī Rāmacandrāya namaḥ atha Bhakta Māla likhyate. Ajñā nirūpana kavitta mahāprabhu Kṛṣṇa caitanya mana harana jū ke caranako dhyāna mera nāma mukha gāiye, tāhi samai Nābhā jū ne ajñā daī la'i dhāri tīkā vistāra Bhakta Māla ko sunāiye, kījiye kavitta vaha chanda ati pyāro lagai jagai jaga māhi kahī vānī nira-māiye."

A number of minor variant readings are due to the use of letters which the eighteenth century scribes considered

---

(1) The so-called 'supra lineam' corrections will be indicated by the siglum aI in the notes of the critical apparatus, whereas aImg. will refer to the marginal notes.

as interchangeable<sup>(1)</sup>. Thus the manuscript uses:

- ch for ks, e.g.: dīchita for dīksita (v.79.4).
- j for y, e.g.: jasa for yasa (v.2.1).
- v for b, e.g.: sava for saba (v.2.1).
- s for ś, e.g.: Kisora for Kiśora (v.94.6).
- ṣ for kh, e.g.: nirasata for nirakhata (v.76.3).

Some less common variants consist in the use of:

- a for final u, e.g.: saravasa for sarvasu (v.83.3).
- e for ai, e.g.: âve for âvai (v.77.2).
- o for au, e.g.: gora for gaura (v.81.6).
- n for ṇ, e.g.: caranani for carañani (v.93.3).
- ri for ṛ, e.g.: nritya for nr̥tya (v.88.2).

The honorific prefix 'srî' is often added before proper nouns, especially at the beginning of a verse, e.g.:

Srî Nityânamda (v.72.1).

In the lines where such additions occur, long vowels are occasionally shortened in order to comply with the metre,

e.g.: srî gura ajñâ da'i (v.4.1).

The corrections made by aī, either above the line or in the margin, deal generally with the orthography. aī sanskritises a large number of words by correcting

- j into y, e.g.: Kalijuga into Kaliyuga (v.79.6).
- s into ś, e.g.: Syâma into Śyâma (v.80.5).
- ṣ into kh, e.g.: nirasata into nirakhata (v.76.3).

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(1) For a list of interchangeable letters see Shree L.L. Kuvi, op.cit., pp.IV-V.



Manuscript b

The India Office Library, London, mss.nr. B52, numbered in the catalogue S.2090, fols.I57, size 24 x 13 cm., 10 to 12 lines in a page, 40 to 50 small Devanâgarî characters in a line. It is written on smooth white paper and it has been bound in dark-brown leather. Its date is given as S.1869, i.e. A.D.1812. The scribe's name is Râma Dâsa.

The manuscript is complete and begins with:

"Śrī Kṛṣṇacaitanna cadrâya namaḥ śrī Gaṇeśâya namaḥ śrī  
grantha Bhakta Mâla liṣyate".

The end and the colophon read as:

"Vraja jana prâna kâṇha vâta iha kâṇa karau bhakti so vi-  
muṣatâ ko muṣana deṣâivî 6627 iti śrī Bhakta Mâla samâp-  
tama subhamsamvata 1869 samaina srâvana sūdi ekama dasa-  
sata śrī Râma Dâsa dâsaḥ".

Most of the corrections have been made by the scribe himself in the course of writing. In the first ninety-five verses only one correction is apparently by a different hand<sup>(1)</sup>:

- avallabhajavamdana b : vallabhaja vamdana bI (v.21.5):

The lack of logic in the orthography appears already from the divergencies between the first and the seventh line of the chappai verses, e.g.:

- pâvai bhakti anapâyanî je.. (v.19.1)

- pâvê bhakti anapâini jo.. (v.19.7).

---

(1) This corrector of b will be referred to by the siglum bI in the critical apparatus.

The manuscript stands near to ms.a in its use of:

- ch for kṣ, e.g.: pacha for pakṣa (v.87.6).
- j for y, and
- s for ś, e.g.: jasa for yaśa (v.2.2).
- ri for ṛ, e.g.: sakrita for sakṛta (v.90.7).

Ms.b uses some more of the letters which Shree L.L. Kuvi calls interchangeable<sup>(1)</sup>:

- bh for b, e.g.: sabha for saba (vv.3.1; 9.1; 82.3).
- m for v, e.g.: ramana for ravana (v.94.2).

In spite of the above-mentioned use of s instead of ś, ms.b is often the only manuscript to have kept ś, e.g.:

- Śyāma b : Syāma a c (v.22.5).
- Kesari b: Kesari a, Kesari c (v.20.2).

In other cases again, ś has been wrongly used for s, e.g.: śuana śaṅga śadana, for suvana saṅga sadana (v.23.1).

v is distinguished from b by the dot put underneath, e.g. in v.4.2: bhavasâgara. A dot is likewise used for the character y, e.g. in v.6.1: sahaṇyakâ.

- e stands occasionally for y, e.g.:

sahâeka for sahaṇyakâ (v.6.7).

At places the anusvâra has been used superfluously, e.g.:

Sumgrîva for Sugrîva (v.9.3).

In ms.b, more than in the other manuscripts, the honorific prefix has been added before proper nouns, e.g.:

srî Anantânamda (v.37.1).

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(1) Op.cit., pp.IV-V. Note that L.L.Kuvi's work (A.D.1811) was published about the time when ms.b (A.D.1812) was written.

Manuscript c  
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The India Office Library, London, mss.nr. D 11, numbered in the catalogue H.33, fols.I30, size 29 x 15 cm., 12 and 13 lines to a page, about 40 big Devanâgarî characters to a line. The paper is rough and yellowish, much worn out at the edges. The manuscript is bound in a wooden cover and tied with a cotton string. It is not dated but on the cover the date of entry into the India Office Library is given as: "9 February 1909" together with the note: "Say 100 to 150 years old". The manuscript may hence date from the second half of the eighteenth or from the beginning of the nineteenth century A.D.. Both in the 'Alphabetical catalogue of Hindi manuscripts' in the India Office Library' and in the 'Short catalogue of Hindi manuscripts in the India Office Library' the nineteenth century is given as the date of the manuscript.

The scribe has used red ink for the introductory verses, as well as for such words as 'mûla' and 'tîkâ' which do not strictly belong to the text. Yellow paste has been used by the scribe in the course of writing, either to obliterate his own 'lapsus calami' or to correct the supposed errors of the manuscript copied. Such corrections will be called 'c before correction' and 'c after correction' in the notes of the critical apparatus, e.g.: In v.22.6 vâmchita has been changed into vâmchata by obliterating the character i. Likewise in v.92.3 bamdhana has been corrected into bamdha.

Occasional corrections in the text are the work of a different hand which will be called cI in the critical apparatus, e.g.: râstravarddhana c : râstrakuvarddhana cI (v.I9.3); dhâri c : sudhâri cI (v.45.6).

In ms.c, like in ms.a:

- n is used for ṇ, e.g.: caranani for caranani (v.93.3).

In ms.c, like in ms.b:

- ch is used for kṣ, e.g.: pachi for pakṣa (v.87.6).
- v is sometimes thought interchangeable with m, e.g.:

Hanuvamta for Hanumamta (v.83.6).

Ms.c uses more frequently than mss. a and b:

- s for ś, e.g.: jogesvara for yogesvara (v.77.5).
- ṣ for kh, e.g.: suṣa for sukha (v.89.4).
- au for o, e.g.: guhyau for guhyo (v.92.6).

The honorific prefix śrī is added less frequently in c than in the other manuscripts, e.g.:

Jīva c : śrī Jīva a b (v.93.1).

Unlike the mss. a and b, the ms. c uses the anunāsika in the postposition kō (sometimes spelt kau) if the latter word is appended to a dative or an accusative case. The mss. a and b use the postposition ko indifferently for the genitive, the dative and the accusative, e.g.:

Syâmâ kō c : Syâmâ ko a b (v.91.4).

#### Manuscript d

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The British Museum Library, London, mss.nr. Add.27215, fols.166, size 21,5 x 14,5 cm., 18 and 19 lines to a page, about 35 Devanâgarî characters to a line. It is written on smooth white paper, slightly worm-eaten. The manuscript has been bound in brown leather. According to the 'Catalogue of Hindi manuscripts in the British Museum' it was written in the nineteenth century.

On fol.1a of the manuscript there has been ~~xxx~~ written in black ink: "Lt.R.M.Miles, 5th N.I."<sup>(1)</sup>. R.M.Miles lived from 1808 till 1842<sup>(2)</sup>. In 1825 he went to India and joined the Bengal Army. He became a lieutenant in 1826 and a captain in 1841. Hence the autograph on the manuscript must have been written between 1826 and 1841.

According to Mr.W.Zwalf<sup>(3)</sup> the manuscript might date from the late eighteenth or the early nineteenth century.

It will appear from the description of edition g that the 'Hindi extracts' of g are identical with ms.d in contents as well as in orthography. It is hence most probable<sup>(4)</sup> that ms.d has been either the source or a copy of the source from which ed.g derives. In that case the date of the first edition (A.D.1827) of g would be the 'terminus ante quem' for ms.d.

Only the first sixty folios in the manuscript deal with the Bhakta Mâla. The rest of the manuscript consists of:

- 1) a collection of Hindi devotional songs (fols.61-98);
- 2) a collection of one hundred anecdotes (fols.99-150);
- 3) a description of the Hindu festivals (fols.151-9);
- 4) tabulated lists of Hindu castes (fols.160-6).

The selections from the Bhakta Mâla contain only 18 chappai verses, viz. the nrs. 60, 61, 115, 126, 129, 46, 108, 116, 117, 41-44, 62, 59, 96, 70 and 89. With most of the verses the name of the bhakta described is given in the left margin. Each verse is followed by a commentary, entitled tîkâ, in a modern form of the Braj language.

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(1) Lieutenant Rawdon Muir Miles, 5th Native Infantry.

(2) Cf. Hodson, (Major) V.C.P., List of the Officers of the Bengal Army, Vol.III, p.293.

(3) Assistant Keeper for North Indian languages in the British Museum.

(4) The possibility cannot be entirely excluded that handwritten copies of g were made.

Between the verses nrs. 59 and 96 a chappai verse is announced by the heading 'mûla'. Yet no text of the Bhakta Mâla follows but only a prose commentary is given which corresponds to kav.v.40I of Priyâ Dâsa's tîkâ on the bhaktas Râmkâ and Vâmkâ (Bh.M.,v.97).

Yellow paste has been used to obliterate words or parts of words. Such corrections have been made by the scribe in the course of writing, e.g.:

pâṣamḍini d before corr.: pâṣamḍina d after corr.(v.42.3).

Other small corrections in greyish ink are apparently the work of a different hand, e.g.:

jâsa d : jâsu dI (v.59.6).

Unlike the other manuscripts, d does not change

- kh into ṣ, e.g.: khamḍana d : ṣamḍana a c (v.59.I).
- ṣ into s, e.g.: darsanî d (v.60.I).
- y into j, e.g.: yajña d : jajña a b c (v.60.3).

Like ms.c it has often au for o, e.g.:

ucâryau for ucâryo (v.59.2).

Like ms.c it uses the anunâsika in the postposition 'kô' (or 'kaü') after a dative or an accusative case, e.g.:

kaü d (kö c) : ko a b (v.6I.I).

It has occasionally

- ch for kh, e.g.: chîra for khîra (v.59.3).
- i for r, e.g.: sudirha for sudrrha (v.6I.3).

2) The four editions.

Edition e

Bhakta Mâla satîka, pp.IV.324, Bombay, S.I978 (A.D.I92I)<sup>(1)</sup>. It is the reprint of an earlier Bombay edition<sup>(2)</sup>, dated A.D. I896. Besides the text of the Bhakta Mâla and the commentary ('tîkâ') by Priyâ Dâsa, it contains a gloss ('tippanî') in Hindi with occasional Sanskrit quotations. The gloss was written in A.D.I743 by Vaiṣṇava Dâsa who belonged to the Nimbârka sect<sup>(3)</sup>.

According to a note<sup>(4)</sup> in the 'Alphabetical catalogue of Hindi manuscripts in the India Office Library', the tippanî of Vaiṣṇava Dâsa had already been published earlier in Benares (S.I923, A.D.I866) and in Luknow (S.I940, A.D.I866). The Benares edition<sup>5</sup> has the same Bhakta Mâla text and the same tîkâ as the Bombay edition of I896, and it shows only some differences in its modern Hindi gloss. Edition e is hence also identical with the Benares edition of I866 as far as the Bhakta Mâla text and the tîkâ are concerned.

Edition f

Srî Bhakta Mâla satîka, pp.XXIV. 32. I332. 28. 42. 4, Benares, S.I960-66 (A.D.I903-9). Besides the text of the Bhakta Mâla and the tîkâ of Priyâ Dâsa it contains an exposition named 'Bhakti Sudhâ Svâda' by Sîtârâma Śarana Bhagavân Prasâda.

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(1) The India Office Library, nr.Hin.D.630.

(2) The British Museum Library, nr.I4I54.e.48.

(3) Cf.J.H.Garcin de Tassy, op.cit., Vol.I p.302.

(4) The note on the principal Bhakta Mâla commentaries can be found in the Catalogue after the description of ms.nr.B 52.

(5) Bhakta Mâla satîka, Benares, I866, in the British Museum Library nr.I4I54.g.2.

The edition is in six parts, divided over two volumes. The Bhakta Mâla text is preceded by 'Śrī Vaisṇava Nāmāvalī', a list recording the names of Vaisṇava devotees of the eighteenth and nineteenth century A.D.. At the end of the second volume there is an index called 'Śrī Bhakta Nāmāvalī', being an alphabetical list of the names of bhaktas which occur in the Bhakta Mâla and its tîkā.

Edition g

'Hindee and Hindoostanee Selections: to which are prefixed the Rudiments of Hindoostanee and Bruj Bhakha Grammar. Also Prem Sagur with vocabulary. Originally compiled for the use of the Interpreter to the Native Corps of the Bengal Army.' by W.Price. Second edition in two volumes. Printed and published at the Asiatic Lith.Compy's Press, Calcutta, 1830<sup>(1)</sup>. The first edition was published in 1827.

The selections from the Bhakta Mâla occupy the pp.76-122 in the first volume. They contain the same eighteen chap-pai verses and the same commentary as in ms.d. In both d and g the text of Bh.M.v.97 is omitted and only the commentary on Râmkâ and Vâmkâ is given.

Moreover g shows the same variant readings as d, e.g.:

- manâ d g : nâma a b c e f h (Bh.M.v.4I.5).
- na kahû nipajyo (nipajyai g) ve vae d g : kahû nipajyo  
kahû vai bayo a b c e f h (v.62.6).

There are only a few minor differences between d and g, e.g.:

- praco d : parco g (v.43.3).
- nipajyo d : nipajyai g (v.62.6).

The ms.d - as appeared from its description - has most probably served as a source for the Bhakta Mâla selections in edition g.

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(1) The British Museum Library nr.I4I60.d.8.



Edition h  
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'Bhakta Mâla Bhâsâ' by Kanhaiyâ Lâla Misra, Benares, S.I979 (A.D.I922-23), pp.I28.

This edition selects the same chappai verses as the ms. d and the ed.g, with the exception however of Bh.M.v.II7 which is replaced by a one page chapter on Madhukara Sâha. After each chappai verse follows a modern Hindi commentary by the author. In h, like in ms.d and ed.g, the text of Bh. M.v.97 is omitted, but at that stage the bhakta Râmkâ is commented on.

In most of its verses h has the same text as d and g, even in places where the readings of d and g differ from all other manuscripts and editions, e.g.:

- prasanga d g h : prasanna a b c e f (v.44.5).
- sunata hî d g h : sunana tahâ a b c e f (v.44.5).
- tâhi d g h : so b c e f (v.60.2).

There are, however, a few instances where the reading of h differs widely from that of the other manuscripts and editions, e.g.:

- aura bâdasâha pai h : ârûrha dasâ hvai a b c d e f g (v.60.6).
- Sometimes h shows variant readings over a whole line, e.g. in the vv.nrs.43.6; 46.2,3; 62.6.

3) Comparison of the manuscripts and editions.  
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According to the degrees of affinity in their readings, the eight manuscripts and editions can be divided in four different groups.

- a) The first group is formed by the mss.a and c and by the ed.f. Identical readings are regularly found in a, c and f, e.g.: mârka<sub>m</sub>de a c f : mâraka<sub>m</sub>da b e (v.I7.5).

The readings are frequently the same in a and c, e.g.:

- anuhârî a c : unahârî b f (v.89.3).
- lyâye c (lyâe a) : jo lâye b, lâye e, ju lyâye f (v.52.4).
- banâya a c : banâye b, banâi e f (v.50.2).
- majjana a c : mamjana b e f (v.34.3).

Ed.f is closely related to c, not only in its frequent use of anusvâras (e.g. sô.. tē, v.57.4) and in its writing ai for e (e.g. kai, v.56.5), but also in more important variant readings, e.g. bhvai sô (v.67.4), kajî (v.57.6).

The edition e cannot be completely excluded from this first group since there are occasional similarities between c, f and e, e.g.:

- savâye (v.62.2).
- jahâ c (jahâ e f) is added in v.21.6.

b) The second group is partly confused with the first since it includes again a and f together with aI, aImg. and e. The relation between a, e and f is evident in some cases, e.g.:

- all three have the order of words changed in the same way in v.44.5.
- they add srî in v.41.6.
- they read sâdhya instead of sâdhi in v.17.1.

The edd. e and f stand even nearer to aI or aImg. than to a, although their relation is often nothing more than a common tendency of sanskritising s and n into ṣ and ṇ respectively, e.g.:

- siṣya aImg e f (v.48.2).
- Nârâyana aI e f (v.88.6).

c) Ms.b has many variant readings of its own. A big number of these readings are due to the inconsistency of b in spelling the words, as appeared already from the description of the manuscript. There are, however, more important variant readings to be found in b, e.g.:

- thagi prâlyâge (v.55.2).
- pragate b : âe a c f (v.55.5).
- sutâra b : vasu tâpara a c e f (v.57.5).
- syau b : soci a c f (v.57.6).
- mâtâta b : tâta mâta a c d e f g h (v.62.3).

As a result of these readings, b cannot be confounded with any other group of manuscripts or editions. Yet this rule is not without exceptions. In a couple of instances b stands close to a, e.g.:

- a and b have anamta omitted in v.27.2.
- In both mss. Bh.M.v.5I is not numbered.
- Both read "valla su" instead of "vallabha su" (amg. c e) or "suvallabha" (f).

Similarly there are cases of parallelism between b and c, e.g.: "visva (visva c) ke" has been added by b and c in v. 36.5.

At places b has sanskritised the words by writing s and n for s and n respectively. In doing so b obtains the same readings as e, f, and aI or aImg., e.g.:

- sumirana aI b e f : sumirana a c (v.4I.3).

d) The fourth group comprises ms.d and the editions g and h. It appeared already from the description of g and h how

closely both editions are connected with ms.d. The following examples may further illustrate this resemblance:

- "bhakta data" is omitted by d, g and h in v.4I.6.
- samta d g h : sâvadhâna a h c e f (v.4I.3).
- nâstika d g h : jaina a b c e f (v.42.3).

#### 4) The critical recension.

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As a rule in constituting the text, the readings of the manuscripts have been preferred to those of the editions. Hence I have not followed the editions in their effort to replace r by r, j by y, s by s, ch by ks, n by n.

Where there was no agreement between the manuscripts, a choice has been made amongst the four groups of related manuscripts and editions. There again preference has been given to the manuscripts. It appeared from the description of the manuscripts and from their comparison that ms.b has many variants of its own which can hardly be answered for. Since ms.b is moreover careless in its spelling and in reproducing the seventh line of the chappai verses, it has been considered as less reliable than the other manuscripts.

Ms.d contains only a small number of verses, so that in most of the cases a and c have been accepted as the principal authorities, even though their reading does not always comply with the metre, e.g.:

lyâye c (lyâe a) : jo lâye b, lâye e, ju lyâye f (for metre) (v.52.4).

Ms.c is the oldest of the manuscripts. Its variant readings are moreover often confirmed either by a or by f or by both a and f or - occasionally - by e and f. As a result ms.c has generally been followed where its readings differ

from those of ms.a. Thus I have followed ms.c where it complies with the metre by lengthening a short vowel rather than - as other manuscripts and editions do - by inserting spurious words, e.g.:

prabhû c : prabhu a, prabhu âpa b, prabhu hĩ e, prabhu hi f (v.53.4).

Ms.c has not always been followed in its way of writing the endings of the words. S.H.Kellogg<sup>(1)</sup> and more often D. Varma<sup>(2)</sup> have been invoked as authorities for all problems of declension and conjugation in old Braj. Thus the endings -o and -e have generally been preferred to the less common -au and -ai respectively, in the inflected postposition 'ko'<sup>(3)</sup> as well as in the perfect participle<sup>(4)</sup>, e.g.:

- ko (a b e) is preferred to kau (c f) in v.56.4.
- ke (a b e) is preferred to kai (c f) in v.56.5.
- vistâryo (a b e) is preferred to vistâryau (c) in v.45.4.

Ms.a has been chosen in some cases where its reading fits better the metre and where it does not differ too widely from either c or b, e.g.:

- utasr̥msala (a alone) in v.42.2.

The group formed by d, g and h has been followed only where the other readings are too much in discordance with the metre, e.g.:

- samta d g h : sâvadhâna a b c e f (v.4I.3).

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(1) A grammar of the Hindi language, pp.I09-I0, 284-93.

(2) La langue Braj, pp.66-8, 94-9, I03-I8.

(3) D.Varma, op.cit., p.98.

(4) Ibid., p.I09.

The corrections made in the manuscripts by amg., aI, aImg., bI, cI and dI have not necessarily been disdained in constituting the text. amg. has been treated as ms.a, and it has been followed where its reading was confirmed by ms. c, e.g. in v.88.I.

aI and aImg. have occasionally been followed where their reading was corroborated by at least one other manuscript. On the contrary, a2 has not been accepted as an authority, e.g.: riksa aI b : rīcha a, rkṣa a2, rikṣu c, rccha e f (v.20.3).

The rare corrections by bI (e.g. v.2I.5) and by dI (e.g. vv.59.6; 62.6) have been relegated to the appendices.

cI has been followed only where its orthographical corrections are answered for by analogous readings in ms.c, e.g.: vasista cI : vasista a b c, vasistha e f (v.I6.2).

Conjectures have only exceptionally been attempted. They consist mainly in putting between brackets some words which are thought to be spurious in the manuscripts and editions, e.g. in vv.I6.6 and 22.2,3. Other conjectures deserve hardly their name since they stand very near to at least one manuscript or edition, e.g.:

Dhrsti cj. (Dhrstī f) : Sireṣṭa a, Srsti b c e (v.I9.2).

All such conjectures have been answered for in the notes, and parallel readings have generally been given in support, e.g.: kuari cj.(cf. kuari, v.22.3): kuvari a, kūarī b, kūvari c e, kūari f (v.50.5).

In collating the manuscripts and the editions, some minor orthographical differences have been neglected.

Amongst these are:

- The distinction between anusvāra and its substitutes, e.g.:

Manvamtara : Manvantara f (v.5.3).

- The distinction between b and v, e.g.:

caubîsa : cauvîsa c (v.5.6).

- The distinction between r and d, e.g.:

Gaura : Gauda e (v.72.2).

- The distinction ~~h~~/~~gh~~ between the conjunct consonants

jñ and gy, e.g.:

jajñapatni : jagya- a (jajña- aImg.) (v.10.5).

- The differences resulting from a superfluous use of anusvâra or anunâsika in syllables which are already long,

e.g.: Hayagrîva : Hayagrîva c (v.5.4).

Sugrîva : Sügrîva b (v.9.3).

5) Table showing the concordance of the Bhakta Mâla  
verses (nrs.1-95) in the manuscripts and editions.

Bh.M.ms.a			ms.b		ms.c		ed.e		ed.f	
v.	fol.	nr.	fol.	nr.	fol.	nr.	p.	nr.	p.	nr.
1	3b	I	3a	9	2b	I	I3	I	43	I
2	4a	2	3a	II	3a	2	I4	2	47	2
3	4a	3	3a	I2	3a	3	I4	3	47	3
4	4a	4	3a	I3	3a	4	I4	4	48	4
5	5b	I	4a	I8	3b	5	I7	5	58	5
6	6a	2	4b	20	4a	6	I7	6	64	6
7	8a	3	4b	24	4a	7	I9	7	78	7
8	IOa	4	6a	30	5a	8	2I	8	96	8
9	IOb	5	6a	32	5b	9	22	9	98	9
IO	25b	-	I5a	80	I3a	IO	42	69	I93	IO
II	26a	70	I5b	82	I3b	II	43	I	2II	II
I2	33a	8	20a	IO3	I7a	I2	50	9I	259	I2
I3	34a	9	20b	IO7	I7b	I3	54	I3	285	I3
I4	34b	IO	2Ia	IO8	I8a	I4	54	I4	287	I4
I5	36b	II	22a	II5	I9a	I5	57	I5	303	I5
I6	37a	I2	22b	II6	I9a	I6	58	I6	305	I6
I7	37a	I3	22b	II7	I9b	I7	58	I7	335	I7
I8	37b	I4	23a	II8	I9b	I8	58	I8	337	I8
I9	37b	I5	23a	II9	I9b	I9	59	I9	339	I9
20	38a	I6	23a	I20	20a	20	60	20	34I	20
2I	38b	I7	23b	I2I	20a	2I	60	2I	352	2I
22	38b	I8	23b	I22	20b	22	6I	22	355	22
23	39a	I9	24a	I23	20b	23	6I	23	357	23
24	39a	20	24a	I24	20b	24	6I	24	359	24
25	39b	2I	24a	I25	2Ia	25	6I	25	360	25



v.	ms.a		ms.b		ms.c		ed.e		ed.f		ms.d	ed.g	ed.h
	fol.	nr.	fol.	nr.	fol.	nr.	p.	nr.	p.	nr.	fol.	p.	p.
26	40a	22	24b	I26	2Ia	26	62	26	363	26			
27	4Ia	23	25b	I30	2Ib	27	63	27	369	27			
28	4Ib	24	25b	---	2Ib	28	63	29	375	28			
29	42a	--	26a	I33	22a	29	64	30	376	29			
30	42a	26	26a	I34	22a	30	64	3I	38I	30			
3I	42b	27	26a	I35	22a	3I	64	3I	38I	3I			
32	43b	28	27a	I38	23a	32	66	32	394	32			
33	44a	29	27a	I39	23a	33	66	33	396	33			
34	45b	30	28a	I45	24a	34	68	34	407	34			
35	46b	--	29a	I48	24b	35	69	35	4II	35			
36	47a	32	29a	---	24b	36	69	36	4II	36			
37	47b	33	29a	I50	25a	37	69	37	435	37			
38	48a	34	30a	I53	25b	38	70	38	440	38			
39	49a	35	30b	I56	26a	39	7I	39	449	39			
40	49b	36	30b	I57	26a	40	7I	40	450	40			
4I	50b	37	3Ia	I60	26b	4I	72	4I	456	4I	34b	I02	77
42	5Ia	38	3Ib	I62	27a	42	73	42	46I	42	35a	I03	8I
43	52b	39	32b	I66	27b	43	74	43	470	43	37a	I05	9I
44	57b	40	36a	I84	30b	44	8I	44	50I	44	42a	I08	I00
45	63b	4I	40b	205	33b	45	88	45	532	45			
46	64a	42	40b	207	34a	46	89	46	537	46	25a	95	58
47	67b	42	43b	220	36a	47	94	47	552	47			
48	68b	43	44a	222	36b	48	94	48	555	48			
49	72a	44	46b	49	38b	49	99	50	57I	49			
50	73b	45	47b	50	39b	50	I0I	5I	579	50			
5I	79b	--	5Ia	--	42b	5I	I07	52	608	5I			
52	83b	47	53b	52	44b	52	III	53	627	52			
53	87a	48	56a	53	46b	53	II7	64	645	53			
54	90b	49	58b	54	48a	54	I22	54	662	54			
55	93a	50	60a	55	49a	55	I24	55	672	55			

v.	ms.a		ms.b		ms.c		ed.e		ed.f		ms.d	ed.g	ed.h
	fol.	nr.	fol.	nr.	fol.	nr.	p.	nr.	p.	nr.	fol.	p.	p.
56	94a	5I	60b	56	50a	56	I25	56	676	56			
57	94a	52	60b	57	50a	57	I26	57	679	57			
58	95b	53	6Ib	58	50b	58	I27	58	682	58			
59	96a	54	6Ib	59	5Ia	59	I28	59	685	59	47b	II3	IO7
60	99b	55	63b	60	52b	60	I32	60	698	60	2b	76	IO
6I	IO4a	56	66a	6I	54b	6I	I38	6I	7I6	6I	5b	84	30
62	IIIa	306	7Ia	62	58b	62	I46	62	759	62	47a	II3	IO3
63	II2a	57	72a	63	59a	63	I47	63	765	63			
64	II3a	59	72b	64	59b	64	I48	64	768	64			
65	II3b	60	72b	65	59b	65	I48	65	770	65			
66	II3b	6I	73a	66	60a	66	I48	66	772	66			
67	II4a	62	73a	67	60a	67	I49	67	773	67			
68	II4a	63	73a	68	60a	68	I49	68	777	68			
69	II5a	64	73b	69	60b	69	I50	69	78I	69			
70	II6a	64	74a	70	6Ia	70	I5I	70	787	70	53a	II7	II8
7I	I20b	66	76b	7I	63a	7I	I56	7I	803	7I			
72	I2Ia	67	77a	72	63b	72	I57	72	807	72			
73	I23a	68	78a	73	64b	73	I6I	73	8I2	73			
74	I23a	69	78a	74	64b	74	I62	74	8I4	74			
75	I23b	--	78b	75	64b	75	I62	75	8I5	75			
76	I25a	7I	79b	76	65b	76	I64	76	822	76			
77	I25b	72	79b	77	65b	77	I64	77	823	77			
78	I26b	73	80b	78	66a	78	I65	78	827	78			
79	I27a	74	80b	79	66b	79	I65	79	828	79			
80	I28b	74	8Ib	80	67a	80	I68	80	837	80			
8I	I29a	--	8Ib	8I	67a	8I	I68	8I	84I	8I			
82	I30b	76	82b	82	68a	82	I70	82	847	82			
83	I30b	77	83a	83	68a	83	I70	83	848	83			
84	I3Ia	78	83a	84	68a	84	I7I	84	849	84			

v.	ms.a		ms.b		ms.c		ed.e		ed.f		ms.d	ed.g	ed.h <sup>(1)</sup>
	fol.	nr.	fol.	nr.	fol.	nr.	p.	nr.	p.	nr.	fol.	p.	p.
85	I33b	79	84b	85	69b	85	I73	85	857	85			
86	I34a	80	84b	86	69b	86	I73	86	859	86			
87	I34b	8I	85a	87	70a	87	I74	87	860	87			
88	I35a	82	85a	88	70a	88	I74	88	862	88			
89	I35b	83	85b	350	70b	89	I74	89	863	89	58a	I2I	I23
90	I38a	84	87a	90	7Ib	90	I77	9I	872	90			
9I	I39a	85	87b	9I	72a	9I	I82	92	877	9I			
92	I40a	86	88a	92	72a	92	I84	93	879	92			
93	I42a	--	89a	93	73a	93	I89	--	889	93			
94	I42b	88	89b	--	73b	99	I90	95	893	94			
95	I45b	383	9Ia	95	75a	95	I93	95	904	95			

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(1) The ms.d and the edd.g and h have the chappai verses unnumbered.

-6) Specimina of the manuscripts.  
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Specimen of ms.a:

India Office Library, Mss.nr.C I2, catalogue nr.

S.2936, fol.4a.



॥ हे भक्तीरसरूपकोसरूपयहेछवि  
 ॥ आचारहरितामलेतअसुवनमरीहे  
 वहीभगवंतसंतप्रीतिकोविचार  
 ॥ रैधैरैदुरिईसताहुपांडवनसोकरी  
 गुरुगुरुताईकीसचाईलेदिषाई  
 हांगाईश्रीपैहारीजूकीरीतिरसमरी  
 ॥ दोहा संगलआदिविचा  
 ॥ ह्यौवस्तुनअवरअनूप हरिज  
 ॥ कोजसगावतेहरिजनमंगलरूप  
 २ सवसंतननिरनैकीयो ~~सविषु~~ मये X  
 ॥ पुरानइतिहास भजिवेकोदोउ  
 ॥ हरकैहरिकैहरिदास ३ श्रीगु  
 ॥ अग्रदेवअज्ञादइहरिभक्तनकोज  
 ॥ गाय भवसागरकेतरनकोनाहीन  
 ॥ पानउपाय ४ अज्ञासमैकीटीका

Specimen of ms.b:

India Office Library, Mss.nr.B 52, catalogue nr.  
S.2090, fol.3a.



गानकरै हरै जगपापजापहि योपरि पूरै जा निस्तु भग्नानि हरि संत सनमान संचेव चैन  
गानरी निषी भिजा निमूरै त उदुरा राय को उरै संके अराधि सके समुभयो न जात मन  
ऊफभयो चूरै ८ मूल मंगल बल दो मक्त भक्ति मंगलं तगर चतुरना भव पुष्क ५ नि  
रूपग वंदन किये ना सेवि द्यु अनेक ८ दी का विशेष लछन हरि गुरदास निसेसा  
चो सी है मक्त स ही गाहि पै हटे क फिर उर तेन टारी है मक्ति रस रूप को स्वरूप य है छवि  
सार चारु हरि नाम लेत अस्तु व नि करी है वही मंगलं संत प्रीति को विचार करै छरे दूर दश  
ताहु पाउ न शो करी है गुरु गुरु ताई की शचाइ ले दिषाई जहा गाई प्र प्रि हारी कोरी निरंग  
भीबी है १० दीहा मंगल आदि विचार के वस्तुन और अनूप हरि जन को जस गाव  
ते हरि जन मंगल रूप ११ सम संत न निर्नु कि यो मधि पुराणा प्रमि हास भजवे को दीक्षु  
छर कै हरै करि दास १२ श्री गुर अ गदेव अ जाल है हरि मक्त नि को जस गाव भव सा

Specimen of ms.c:

India Office Library, Mss.nr.D 11, catalogue nr.  
H.33, fol.3a.



नई की सचाई नै दिषाई जरांगई प्री ये राशी जकी सीति रांग मरी है ॥ १॥ मूलदे  
रा ॥ मंगल आदि विचरि र सो वस्तु न अर अरूप रार जन को जस गाव नै हरि जन  
मंगल रूप ॥ २ ॥ सब सत भि विर नै कि ये मधि प्रकृति पुरा नई तिरास भजि व को दे  
ऊ सुभर के हरि के हरि दास ॥ ३ ॥ प्री गुर अग्र देव आसनाई भक्त न को जस गा द्य  
भव सागर के तरन को नहि न अरान उपाय ॥ ४ ॥ आगण स भै की टीका ॥ मानसी  
सरूप भै लगे हे अग्र दास ज वै करत व दारिना मा मधुर संभार सों चढ़ो दों  
दिरा जे प्री सिष्ठा एक आ पदा भैं करे सो थां न विचो मन न छुटो रूप सार सों व  
रत समर्थ गयो वो हरि त वरुत हर आ वो छवि हरि कि रिर दे जाही दार सों ॥ १०  
उछारि के भिरा वि कहो वो लो को न वही जो न पाल्यो सीत दे है सकु नार सों ॥ १०  
अचिर जदो लो इरा लो व वे सम दोग मनसु छयो जा नो सत नि प्रभाव को ॥ ११  
पण न व दई द है मई सो ये स थ करण उन ही को रूप गुन क दो दिय भाव को ॥ १२  
लो कर जो रिया को प वत न आर छो र गा ऊ रा मरु स न ही पाऊ भक्त दाव को ॥ १३  
कही सम जाय वेई ह दे आये क है स व छिनि नै दिषाई दई सागर भैं नाव को ॥ १४

Specimen of ms.d:

British Museum Library, Mss.nr.272I5, fol.2b.



कवीर  
 श्रीगणेशाय नमः ॥ ४७ ॥ कवीर कालि राखी न  
 ही वरनाश्रम घटदर्शनी भक्ति विमुख जोधर्म नहि  
 अश्रम करि मायो जोग पन बनदान भजन चिन  
 मुच्छ दिखायो हिंदू मुक प्रमान रमैनी शवदीसा  
 ली पक्षपात नहि बचन सवहि के हिन की भाषी  
 आरुह दशा है नगानपर मुखदेखी नाहिन भली  
 कवीर कालि राखी नही वरनाश्रम घटदर्शनी

टीका

कवीर जलप्रसंग गुरुराजानंद की सेवा में एक ब्रा  
 ह्मण नहरपर रहे सेऊ वेगदर्शनकरे एक कन्या वा  
 लरंग रहे वहकरे मोकोदर्शन करायो एकदिलाले  
 गुरदर्शनकर प्रतापकि या स्वासीनने आणी बौद्धि  
 या पुत्रवती हो ब्राह्मण बेला यहनी बाहरंगेहे महारा  
 न स्वासीनने भोगवचन व्यर्थ नही पुत्र होयाग गर्भज  
 जाला नायग कनेक बल्योया नगानके जीवतको उ  
 झर करेगा सो रामानंद स्वामी के वचन सोगर्भरहा  
 दशा महीने पर भया लहर नलवने गरि आई अन्ही  
 जुलाहने पाया सोषला वही कवीरभया कवीर को

नभवालीभर दि रामानंद के शिष्य है मालानिक  
 धारन करो प्राण हेतको यह वरुनजनन करे ये ला  
 भी मनेछ कायुष देवे नही

एकदिल कछु जोष राखि रहते जिस घाट स्वासी नहाते  
 को जाय नही सीढ़ी पर पाइ रहे स्वासी आए पर्यंत  
 की ठेकर सिर से जमी कपि उठे स्वासी ने कहा राम  
 राम करु इनसेमें प्रताप करि चलोते भए भोर उठि राम  
 नेदी निजक माये में दे माला कंठ धरि पोरये वैठि  
 रहे मागने प्रेक्षा गुप्तको किमने बैराग्य है कहा हम  
 रामानंद स्वासीके शिष्यभये हैं सवने अचरन मानि  
 के स्वासी के द्वार पुकारिई स्वासीने पुकार सुनि अच  
 रज मानि आदमी भेज पकर मगाया ओहमें वैठि प्रेक्षा  
 कि नोहि कव हमने शिष्यकियाहै कहा स्वासी मंत्र  
 राम नामहे कि ओर रुझ है कहा यहीहे इन्नेकहा स्वा  
 भी ओर कोई मंत्र कालसे देता है आषने नो सिर ब  
 क करि दिया है यह मुजनेही परदा उगय स्वासीने  
 छानी सोलगाय लिया कवीर नो अव मुछंद है अ  
 पने कयाग विनि वैचि ल्यावे येभरमें निजको लियोह

C H A P T E R   I I I

TEXT OF THE BHAKTA MĀLA (VV. I-95)

TEXT OF THE BHAKTA MĀLA (VV. 1-95).  
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Introductory notes.

1°) Transliteration of the Hindi alphabet.  
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- Vowels: a, â, i, î, u, û, r, e, ai, o, au.

- Consonants:

Gutturals: k kh g gh ñ

Palatals: c ch j jh ñ

Cerebrals: t th d dh n

retroflex r rh

Dentals: t th d dh n

Labials: p ph b bh m

Semivowels: y r l v

Sibilants: s s s

Aspirate: h

- Nasal symbols: anusvâra: m

anunâsika: " e.g.: mē, haï.

- Symbol of the weak final aspirate, visarga: h

- Urdu characters used: k, g, j<sup>(1)</sup>, e.g.:

kâjî (v.75.5); bâga (v.41.4).

If the two short vowels a and i follow each other,

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(1) Cf.S.H.Kellogg, Grammar, nr.40.

they are written a'i to avoid confusion with the diphthong ai. Similarly if the short vowel a is followed by the short vowel u, they are written a'u.

2°) The sigla used for the manuscripts and editions.

-----

Manuscripts:

a: India Office Library, Mss.nr.C 12, catalogue nr.S.2936.

a before corr.: a before correction by the scribe.

a after corr.: a after correction by the scribe.

aI: a corrected by a second hand.

aImg.: a corrected in the margin by the same second hand.

a2: a (or aI) corrected by a third hand.

b: India Office Library, Mss.nr.B 52, catalogue nr.S.2090.

b before corr.: b before correction by the scribe.

b after corr.: b after correction by the scribe.

bI: b corrected by a different hand.

c: India Office Library, Mss.nr.D 11, catalogue nr.H.33.

c before corr.: c before correction by the scribe.

c after corr.: c after correction by the scribe.

cI: c corrected by a different hand.

d: British Museum Library, Mss.nr.Add.27215.

d before corr.: d before correction by the scribe.

d after corr.: d after correction by the scribe.

dI: d corrected by a different hand.

Editions:

- e: Bhakta Mâla satîka, Bombay, S.I878 (A.D.I92I).  
f: S<sup>1</sup>rî Bhakta Mâla satîka, by Sîtarâma S<sup>1</sup>arana Bhagavân Prasâda, Benares, S.I960-66 (A.D.I903-9).  
g: Hindee and Hindoostanee Selections, by W.Price, Calcutta, 1830, Vol.I, pp.76-122.  
h: Bhakta Mâla Bhâsâ, by Kanhaiyâ Lâla Misra, Benares, S.I979 (A.D.I922-3).

The sigla a, b, c, e and f will form the critical apparatus in all the 95 Bhakta Mâla verses examined here. The sigla d, g and h will apply only to the verses nrs.41-44, 46, 59-62, 70 and 89.

Bhakta Mâla.

v.I

Bhakta bhakti Bhagavanta guru, catura nâma vapu eka; (1)

Ina ke pada vandana karaĩ, nâsaĩ vighna aneka. (2)

---

(1) bhaktĩ a; gura b.

(2) ina : inha a, ini b; pada : padaraja a, paga b;

karaĩ c : karata a, kiyai b(kiye f), kare e;

nâsaĩ c(nâsai b) : nâsata a, nâse e, nâsaĩ f.



Bh.M., v.2

Mangala âdi vicâri kai, vastu na aura anûpa; (1)

Harijana ko jasa gâvate, Harijana mangala rûpa. (2)

---

(1) vicari c; kai b : rahyau a, rahyo c, raha e f;

aura : avara a.

(2) kau f; yasa<sup>1</sup> e f; gâvataĩ c.

Bh.M., v.3

Saba samtana niranai kiyo, 'sruti purâna itihâsa; (1)

Bhajive ko doû sughara, kai Hari kai Haridâsa. (2)

---

(1) sabha b; samtana a f : samtanha b, samtani c e;  
niranai a c : nirnnai b, nirnaya e f; kiyo a;  
'sruti af : mathisruti a(mathi aImg.)ce, mathi b;  
purâna b e f.

(2) bhajave b; kaû c; doû c e : dou a, doî b f.

Bh.M., v.4

Agradeva âjñâ daî, bhaktana ko jasa gâya; (1)

Bhavasâgara ke tarana ko, nâhina âna upâya. (2)

---

(1) Before agradeva : 'srî gura a b c, 'srî guru e;

ajñâ a b; da'i a; bhaktana c f : haribhaktana a,  
haribhaktani b, bhaktani e; kau c f; jasa : yasa  
e f; gâya a c : gâva b, gâi bI e, gâu f.

(2) ko : kaü c, kau f; nâhina a(nâhina aI); âna a c :

aura b e f; upâya a c : upâi b e, upâu f.

Bh.M., v.5

- Jaya jaya mîna varâha, kamatha Narahari Bali vâvana; (1)  
Parasurâma Raghuvîra, Kṛṣṇa kîrati jaga pâvana. (2)  
Buddha Kalamkî Vyâsa, Pr̥thu Hari Hamsa Manvamtara; (3)  
Jajña Risabha Hayagrîva, Dhruva varadaina Dhanvamtara. (4)  
Badrîpati Datta Kapiladeva, Sanakâdika karunâ karau; (5)  
Caubîsa rūpa lîlâ rucira, (srî)<sup>(1°)</sup> Agra Dâsa ura pada dharau. (6)  
Jaya jaya mîna varâha, kamatha Narahari Bali vâvana; (7)

- 
- (1) jai jai b; varaha b; bali: bala e; vâvana : vâmana  
b. (2) parasu- a : parasa- b c, parasu- e f.  
(3) buddha : bauddha a; kalamkî a b e : kalkî c, kalakkî  
f; pr̥thû e f; manvamtari b.  
(4) yajña e f; risabha a b c : ṛsabha e, řsabha f;  
dhrûva b; varadena a, aru dhenu b; dhanvatara a, dhan-  
vamtari b.  
(5) karunâ a e f; karo e.  
(6) srî a b c e f.  
(7) om.a b c.

---

(1°) Om. for metre.

Bh.M., v.6

- Carana cinha Raghuvîra ke, samtani sadâ sahâyakâ. (1)  
Amkusa ambara kulisa, kamala java dhujâ dhenupada; (2)  
Samsa cakra svastika, jambuphala kalasa sudhâhrada. (3)  
Ardhacandra satakona, mîna bimdu ûrdharezâ; (4)  
Astakona traikona, Imdradhanu purusa vîsesâ. (5)  
Sîtâpati pada nita vasata, ete mangala dâyakâ; (6)  
Carana cinha Raghuvîra ke, samtani sadâ sahâyakâ. (7)
- 

- (1) carana a e f; cinha : cihna e; samtana a e f,  
samtanha b.  
(2) amkusa e f; kulisa a c f : kuli b, kulisa e; java :  
jau b, yava e; dhujâ c e f : dhvajâ a, dhajâ b.  
(3) samsa a c : samsa b, samkha e f; svastika a;  
jambûphala b c e f; kulasa c, kalasa e; -hrada e f:  
-hrda a, -hada b c.  
(4) ardhacandra c : arddha- a e f, ardhacanda b; satkona  
b, satakona c; ûrdharezâ c j. (ûradharezâ c, -rekhâ f):  
urddha- a, urdha- b, ûrdhvarekhâ e.  
(5) astakauna c; trekona b; vîsesâ b e f; purasa c.  
(6) dâekâ b.  
(7) (Cf.1.1, exc.): om.c; sahâekâ b.

- Ina kî krpâ aura puni samajhai dvâdasa bhakta pradhâna. (1)  
Vidhi Nârada Samkara Sanakâdika Kapiladeva Manu bhûpa; (2)  
Naraharidâsa Janaka Bhîsama Bali Suka muni Dharmasarûpa. (3)  
Amtaramga anucara Hari jû ke jo ina ko jasa gâvai; (4)  
Âdi amta lau mangala tina ko srotâ vaktâ pâvai. (5)  
Ajâmela parasamga yaha niranai parama dharma ke jâna; (6)  
Ina kî krpâ aura puni samajhai dvâdasa bhakta pradhâna. (7)
- 

(1) Om.b c e f; samujhai a.

(2) samkara e f; sanikâdika c; manu : mani b, muni e.

(3) suka a e f; dharmasvarûpa b e f.

(4) jû : jî b; ko : kau c f; jasa : yasa e f.

(5) lau : lö a e; ko : ke a, kë c; srotâ f; vakatâ  
c; pâvai f.

(6) ajâmîla e; prasamga a e; yaha : iha c; niranai  
c : nirnnai b, nirnaya a e f; dharama b; ke : ko  
a; jâne c.

(7) (Cf.l.I, exc. :) îna a, inha b; punî a(puni aI);  
samajhai c f(-jhe e) : samujhai a b; dvâdasa e f;  
pradhâna : pramâna b.

- Mo cita vṛtta nita tahâ rahau, jahâ Nârâyana pârsada. (1)  
Viṣvakasena Jaya Vijaya Prabala Bala maṅgala kârî; (2)  
Naṁda Sunaṁda Subhadra, Bhadra jaga âmai hârî. (3)  
Caṁḍa Pracāṁḍa vinîta Kumuda Kumudâkṣa karunâlaya; (4)  
Sîla Susîla Susena, bhâva bhaktani pratipâlaya. (5)  
Lakṣamî pati prîṇana pravîna, bhajanâ naṁda bhaktani hrda; (6)  
Mo cita vṛtta nita tahâ rahau, jahâ Nârâyana pârsada. (7)

- 
- (1) citta a e; vṛtta aI e : vrita a, virtti b, vrata c,  
vṛti f; niti b, nitta e; tahâ a, tahâ f; raho a,  
rahaü e; jahâ a, jahâ f; nârâyana a e f, nârâyana  
b; pârsada cj.(for metre): padapârisada a(-rasada c  
e f), pârisada b. (~~pârsada f~~).
- (2) viṣkusena c(for metre), viṣavakasena f; jai vijai b c.
- (3) sunada c; âmai b : âmaya a f, âmaï c, âme e.
- (4) precāṁḍa a; after vinîta : punîta a b c, pranîta e;  
karunâlaya e f.
- (5) sîla susîla b e f; suṣena f; bhaktini a, bhaktana  
e f; pratipâlaiya b.
- (6) lakṣamî cj(for metre) : lakṣmî a b c e f; prîṇana f;  
bhaktini a, bhaktana f; hada e(for rhyme), suhrda f.
- (7) Cf.(1), exc.: cita a(citta aI); vṛtti aImg., vṛta  
c; raho aI b, rahaü c; nârâyana a b.

- Hari vallabha saba prârathö jina, carana renu âsâ dharî. (1)  
Kamalâ Garura Sunamda, âdi şodasa Prabhu pada rati; (2)  
Hanumanta Jâmavanta Sugrîva Vibhîşana Savarî şagapati. (3)  
Dhruva Udhava Ambarîşa, Vidura Akrûra Sudâmâ; (4)  
Camdrahâsa Citraketu, grâha gaja Pâmdava nâmâ. (5)  
Kausârava Kumtî vadhû paṭa aicata lajyâ Harî; (6)  
Hari vallabha saba prârathö jina, carana renu âsâ dharî. (7)
- 

- (1) sabha b; prârathö c : -tho a, -rthö e, rthaü f,  
pârathau b; jîna a(jina aI), jinha b, jini c;  
carana b e f; rena b, renu e f; âsâ e f.  
(2) kamala e; adi a; şodasa b e f; pâda b.  
(3) hanvanta a(-num- aImg.), hanumata b, hanuvanta c;  
jâmuvaṇta c, jâmbavaṇta e; şumgrîva b; vibhîşana  
b c : vî- a(vi- aI), -şana e f; savarî e f;  
khagapati e f.  
(4) dhrûva b; udhava a(for metre) : uddhava c e f, uddhau b;  
amparîşa b; akrura a c(-ûra cI); sudâmâ b.  
(5) citraketa c; pandau b; nâma c.  
(6) şaicata a, aîcata e f; lajjâ e f.  
(7) Cf.(I) , exc.: prârthau b, -thaü c; jina c, jîna aI;  
renu b.



Bh.M., v.IO

- Pâda paṁka vaṁchö sadâ, jinha ke Hari ura nita vasai. (1)  
 Jogesvara Śrutideva Aṁga Mucukunda Priyavrata jetâ; (2)  
 Prthû Parîkṣita Sesa, Sûta Saunaka Paracetâ. (3)  
 Satarûpâ trayasutâ Sunîti Satî sabahî Mamdâlasa; (4)  
 Jajñapatni Vraja nâri, kiye Kesava apane vasa. (5)  
 Aise naranârî jite, tinahî ke gâû jasai; (6)  
 Pâda paṁka vaṁchö sadâ, jinha ke Hari ura nita vasai. (7)

- (I) pada e f; paṁkaja e f; vaṁchö a(vâñchâ aImg.):  
 vâṁchau b, va- c, vâṁchaü f, vandaü e; jini c, jina  
 e f; kai c; niti b; ura nita:trsp.e f; vase a,  
 vasaï e f.
- (2) yogesvara e f; śrutadeva c; mucakunda b; priya-  
 vrata a(pri- aI).
- (3) prthu a b c e; parîchata a(-îkṣita aImg.); sesa a  
 (sesa aImg.), sesa e f; suta b; saunaka e f.
- (4) satyarûpâ c, sata- e; sunita a, sunatî b; satî:  
 om.a; mamdâlasa b, madâlasâ e.
- (5) jajñapatnî b c(ya- e), yajñapatni f; vrajanârî e;  
 kîye a; kesava e f; apnë c; vasa e.
- (6) ese a; naranârî b; jâtai b; tinhahi a, tinahî c e;  
 gâû a(gâvö aImg.); jasë c, yasai e, jasaï f.
- (7) Cf.(I), exc.: vacho a; jina c; hari ura:trsp.a;  
 vasaï c.

- Amghrî ambuja pâmsu ko, janma janma haü jâci hau. (1)  
Prâcînabrahî Satyavrata Raghugana Sagara Bhagîratha; (2)  
Vâlmîka Mithalesa gae je je Govinda patha. (3)  
Rukmângada Haricamda, Bharata Dadhîci udârâ; (4)  
Suratha Sudhânvâ Sivara, sumati ati Bali kî dârâ. (5)  
Nîlamoradhvaja Tâmradhvaja, Alaraka kîrati râci hau; (6)  
Amghrî ambuja pâmsu ko, janma janma haü jâci hau. (7)
- 

- (1) amghrî b; pâmsu a:pâmsu aImg.b c e f; kö b, kaü c;  
janama janama c e f; haü:ho a,hö b; yâci e;  
hau:haü c e f.  
(2) prâcînabrahî a: -brahî b, -baraha c, barhi e f;  
ramghu- b, rahu- f; -gana b c e f;  
(3) vâlmîki b e f; mithalesa a(-sa aImg.):mithilesa b e f,  
mithulesa c; gaye e.  
(4) haricamdra a; bharatha c; dadhîci c e f:-ica a,  
-îca aI b; uddhârâ e.  
(5) suratha b; sudhanpâ b; sivara a(-ri aI)c:sivira b f,  
siva e.  
(6) Nîlamoramora- c; alakî a(-kkî aImg.); after alaraka:  
kî b f; haü c e f.  
(7) Cf.(I), exc.: aghrî a b; ko b.

- Tina carana dhûri mo bhûri sira, je je Hari mâyâ tare. (1)  
Ribhu Ikṣvâku Aila Gâdhi Raghu Rai Gai suci Satadhanvâ; (2)  
Amûrati aru Ramti Utamga Bhûri Devala Vaivasvata Manvâ. (3)  
Nahuṣa Jajâti Dilîpa, Pûra Jadu Guha Mândhâtâ; (4)  
Pippala Nimi Bharadvâja Dakṣa Sarabhamga sanghâtâ. (5)  
Sanjaya Samîka Uttânâpâda Jâjñavalka jasa jaga bhare; (6)  
Tina carana dhûri mo bhûri sira, je je Hari mâyâ tare. (7)
- 

- (1) carana a b e f; dhuri a(-û- aI); bhuri a(-û- aI);  
'sira aImg.b e.  
(2) rîbha b, ribha c; ikṣvâku aImg.e:ichâku a,ichvâka b,  
ikṣvâka c f; after ikṣvâku:kuru a b,ru c f,aru e;  
aîla a; gâdhî b; 'suci b e f; 'satadhanvâ aImg.b e f.  
(3) âmurati a; ara c; ramta b c, ramtideva e;  
utamka e; bhûrî b.  
(4) naghuṣa c; yayâti e; dalîpa b; pûra a c:puru b,  
pûri e,pûru f; yadu c e f; mânadhâtâ a c e.  
(5) pîpala b; nimi:ni b; bhâradvâja a,bharadâja b;  
dakṣa:dacha a; sarabhânga c,sarbhâgavai e,sarbhânga f;  
'sangâtâ b.  
(6) samjai b; jâgavalka b,yâjñavalkya e; yasa aImg.e;  
bharai b.  
(7) Cf.(I), exc.: tina:niti b; carana b; bhûri a;  
tarai b.

Bh.M., v.I3

- Nimi aru nava jogesvarâ, pâdatrâna kî haü sarana. (I)  
Kavi Hari Karabhâjana bhakti ratnâkara bhârî; (2)  
Am̐tarikṣa aru Camasa ananyatâ padhati udhârî. (3)  
Prabudha prema kî râsi, bhûridâ Âvira hotâ; (4)  
Pippala Drumila prasiddha, bhavâdhvi pâra ke potâ. (5)  
Jayamtî namdana jagata ke trividhi tâpa âmai harana; (6)  
Nimi aru nava jogesvarâ, pâdatrâna kî haü sarana. (7)
- 

- (I) nava:nau f; jogesvarâ c:joges- a(yoges- aImg.e f),  
yogerâ b; trâna a e f; sarana aI e f, sarana b.  
(2) kavî b; hara b; karibhâjana e; bhakta e.  
(3) am̐tarikṣa a(-ri- aImg.),-rîcha c; aru:au a;  
padhati a f:pavati b,padhiti c,padhata e.  
(4) prabuddha a; râsi aI e f,râsî b; avira a,epâvira b.  
(5) pippalya a(-ala aI); drumila drumila b,drumala e;  
bhavâdhvi c:bhâvadhvi a(bhav- aI),bhavâddhi b,  
bhavâbdhi f.  
(6) jayam̐ti a; nam̐dna b; dyagatka b,jagati e;  
ke:kai b; tr̐vidhi c,trividha e; âmaI c,âmaya b e f;  
harana aI b e f.  
(7) Cf.(I), exc.: aru:au a; jogesvarâ b; trâna a  
(-na aImg.); hau a b.

Bh.M., v.I4

- Pada parâga karunâ karo je niyamtâ navadhâ bhakti ke. (I)  
'Sra<sup>1</sup>vana Parîksita sumati Vyâsa sâvaka kîratana; (2)  
Suthi sumirana Prahalâda Prthu pûjâ Kamalâ caranani mana. (3)  
Vam<sup>1</sup>dana Suphalaka suvana dâsa dîpati Kapîsvara; (4)  
Sakhyatva Pâratha samarpana âtama balidhara. (5)  
Upajîvî ina nâma ke, ete trâtâ agati ke; (6)  
Pada parâga karunâ karo je niyamtâ navadhâ bhakti ke. (7)
- 

- (I) karunâ aI b e f; karau c; niyatâ b, niyamttâ e,  
netâ f; bhagati f.  
(2) sra<sup>1</sup>vana a e f; parichita a(-ksita aImg.), parîchita b;  
kîramtana c, karimtana e, sukîratana f.  
(3) sudhi b; sumirana b e; prahlâda aI e; prathu c;  
pûjâ: prajâ aImg.; kamâlâ b; caranani b, carana e,  
caranana f; mana: om.e.  
(4) vam<sup>1</sup>dana: nâbhanabamdaka e; suana b; dâsya f;  
dîpani a(-ati aI), dîpatti f(for metre); kavîsvara b.  
(5) sakhyatva aImg.(sasy- a c): sakhyatu b, sakhyatve e f.  
(for metre); pârtha c e, pâratttha f(for metre);  
samarpâna a(-pana aImg.); âtma a; bala- a, balâ. b.  
(6) upajî b, upajîvâ e; ete: rate e; agata a.  
(7) Cf.(I), exc.: karunâ b; je: jyo b; naudhâ bha-  
gati kai b.

- Hariprasâda rasasvâda, ke bhakta ite paramâna. (I)  
Samkara Suka Sanakâdi, Kapila Nârada Hanumânâ; (2)  
Visvakasena Prahalâda, Bali ru Bhîsama jaga jânâ. (3)  
Arajuna Dhruva Ambarîṣa Vibhîṣana mahimâ bhârî; (4)  
Anurâgî Akrûra, sadâ Uddhava adhikârî. (5)  
Bhagavanta bhukta avasiṣṭa, kî kîrati kahanu sujâna; (6)  
Hariprasâda rasasvâda, ke bhakta ite paramâna. (7)
- 

- (I) prasâda aImg.b; rasvâda a(rasasvâda aImg.); bhakta  
ite:trsp.b; ite:ete a; parimânâ aImg.,paravâna b c.  
(2) samkara aImg.b e f; suka aI b e f; sanakâdi b.  
(3) viṣkasena a,visukasena c,visvaksena e; bali:svali c;  
ru:om.a b; bhîṣama:rukma bhîkhama b,bhîṣma c.  
(4) arjuna a e f,arujuna b; ambarîṣa b(for metre),ambarî-  
savâ e; vibhîṣana aImg.c e f; bhârâ e.  
(5) akrura a(-ûra aI); udhava a(uddh- aImg.),udho c.  
(6) bhagavata b; bhakta b e; avasiṣṭa aI c:-sîṣṭa a,  
-sêsa b,-sîṣṭa e,-sîṣṭha f; kî:ke a; ~~kîrati~~  
kahanu c(-na f):kaha a,kahumja b,kahata e; sujânâ a,  
sajâna b.  
(7) Cf.(I), exc. prasâda b; rasasvâda a; parimânâ a  
(-nâ aI).

Bh.M., v.I6

Dhyâna Caturbhuja cita dharyau, tinaĩ sarana haũ anusaraũ.(1)

Agastya Pulastya Pulaha, Cimana Vasista Saubhari risi; (2)

Kardama Atri Ricika Garga Gautama Vyasa sisi. (3)

Lomasa Bhrgu Dalabhya, Amgirâ Srmgi prakâsĩ; (4)

Mâmdavya Visvâmitra Durvâsâ sahasa athâsĩ. (5)

(Jâbâli)<sup>I°</sup> Jâmadagni(Mâdarsĩ)<sup>I°</sup> Kasyapa Paravata

Parâsara pada raja dharaũ; (6)

Dhyâna Caturbhuja cita dharyau, tinaĩ sarana haũ anusaraũ.(7)

(1) caturabhuja a; dharyo a e, dharo b; tinhe a b, tinhaĩ e f; sarana a(-na aImg.) b c: sarana e f; ho a b; anusaro a, anûsaro b.

(2) agasta a; pulasta a(om.aI); camana a b, cyavana e f; vasista cI: vasista a b c, vasistha e f; saubhara a(-ri aImg.) e, saubhari b. (3) karddama e f; atrĩ a(-ri aImg.); ricika a(rcika aImg.), racika b, racika c; vyâsâ e, suvyâsa f; rsi aImg., sisi e f.

(4) lomasa e f; mrgu a(bhrgu aImg.); srmgi: srĩ amgĩ b, sramgĩ c; prakâsĩ aImg. b e f.

(5) mâdava b; duravâsâ a, durvâsâ b; sahasâ b; athâsĩ b.

(6) jâbâli f(-lĩ b): jâjñavalika a(jâvalika aI), yâbali c, jâbali e; jâmadagni a(jam- aI) b e: yâm- c, yam- f; mâdarsĩ aI(mâyâd- a): om. b, mayâdarsa c e(mây- f); kasyapa aImg. e f; paracata e; parâsara aImg. f, pârsara e; dharau a, -ro b.

(7) Cf.(1), exc.: caturbhuja a; dharo a; sarana aImg. b; hau a; anusarau a c, -ro b.

(I°) Om. for metre.

Bh.M., v.I7

- Sâdhana sâdhi satraha Purâna, phalarûpî s'ri Bhâgavata. (1)  
Brahma Viṣṇu Siva Lînga Padma Skamda vistârâ; (2)  
Vâmana Mîna Varâha Agni Kûrama udârâ. (3)  
Garura Nâradi Bhaviṣya Brahmavaivartta s'raṇa suci; (4)  
Mârkamde Brahmâmnda, kathâ nânâ upajai ruci. (5)  
Parama dharma s'ri mukha kathita, catur'slokî nigama sata; (6)  
Sâdhana sâdhi satraha Purâna, phalarûpî s'ri Bhâgavata. (7)
- 

(1) sâdhya ae f; purâna aImg.c e.

(2) siva a(siva aImg.); lînga a(li- aI); padama e;  
askadha a,askamda b,skamdha e.

(3) vâvana a; kûrma c; ûdârâ e f(for metre).

(4) bhavaṣya c; vaivarttâ a,-rta f; s'raṇa a(-na aImg.)  
b:-na c e f; suci aI b e f.

(5) mârkamde c f(mârak- a):mârakamda b(mârk- e); ruci a.

(6) dharama a b; muṣa a(mukha aImg.),suṣa b; catu a,  
catura'i b,catuh f; s'ri nîgama b.

(7) Cf.(I), exc.: sadhya a; purâna b



Bh.M., v.I8

- Dasa âtha smṛti jina uccarî tina pada sarasija bhâla mo. (I)  
Manusmṛti Âtreya Vaisṇavî Hârttika Jâmî; (2)  
Jâjñavalka Amgirâ Sanaiscara Sâmr̥taka nâmî. (3)  
Kâtyâyani Sâmkhilya, Gautamî Vasiṣṭa Dâsî; (4)  
Suraguru Âsâtâpi Pârâsara kṛta muni bhâsî. (5)  
Âsâ pâsa udâra dhî paraloka loka sâdhana so; (6)  
Dasa âtha smṛti jina uccarî tina pada sarasija bhâla mo. (7)

- 
- (I) dasa a e f; jinha a,jijina b(for metre,but cf.1.7),  
jini c; ucarî a,uccârî e(for metre); tinha a;  
sarasija b.
- (2) âtre b,atrai c,âtrai e f; vaisṇavavi b; hârti a,  
hâtika b,hâritaka f; yâmî f.
- (3) jâgavalka b,yâjñavalkya e f; agirâ a; sanaiscara  
aI b e f; sâmartaka e f,sâvarttika a.
- (4) kâtyânî a; sâmkhilya e(sâms- b c):sâmsîlyâ a(sâmdi-  
lya aImg.),sâmkhalya f; vâsîṣṭa b,vâsîṣṭhî f,vâsis-  
ṭhî e; dâsî b c:dâksî a,dâkhî e f.
- (5) suragura a,su- b; âsâtâpi c(âs- b):âsâtapa a,âsâtâpa e,  
âtâtâpi f; pârâsara c:om.a,parâsa b,parâsara e f;  
bhâsî b c(bhâkhî a f):sâkhî e.
- (6) âsâ e f; dhî:dhîra a,ṣi b; sâdhana b; so:mo a,so b.
- (7) Cf.(I), exc.: dasa b; jina b.

- Pâvaĩ bhakti anapâyanĩ je Râma saciva sumirana karaĩ. (1)  
Dhr̥st̥i Vijayĩ Jayam̥ta, n̥iti para sucira vin̥it̥a; (2)  
Râst̥ravardhana nipuna Surâst̥ra parama punit̥a. (3)  
Asoka sadâ ânamda Dharmapâlaka tatvavet̥a; (4)  
Mamtr̥ivaryya Sumam̥ta, caturajuga mamtr̥i jet̥a. (5)  
Anâyâsa Raghupati prasanna bhavasâgara dustara taraĩ; (6)  
Pâvaĩ bhakti anapâyanĩ je Râma saciva sumirana karaĩ. (7)
- 

- (1) pâvai a b; anapâyini f; sumirana aI b; karai a,  
kare b.  
(2) dhr̥st̥i cj.(dhr̥st̥i f):sr̥st̥i b c e,sireșta a(sr̥st̥a aImg.);  
vijaĩ a b,vijaya f; jayam̥ta:om.f; n̥itinit̥i b;  
sucira e f,surâcira c; v̥in̥it̥a b.  
(3) râst̥ravardhana a(râst̥ara- f for metre):râst̥raku- cI,  
râst̥ravi- e(for metre),râst̥ravarddhan̥a c,râst̥tu- b;  
nipuna a b e f; surâst̥a b,surâst̥ara f(for metre).  
(4) asoka aI e f; dharmma- b; tattvavet̥a e.  
(5) mamtr̥ivarya a,-varajya e,-varja f; sumata b,sumam̥tra f;  
caturayuga a,caturjaga e,caturjuga f.  
(6) anâyâsa:anâ âsa b; prasanya a; bhausagara b;  
tarai a,tare b.  
(7) Cf.(I), exc.: pâvê b; anapâini b; je:jo b.

- Subha dr̥ṣṭi mo para karau, je saḥacara Raghuvîra ke. (I)  
Dinakara suta hari râja, Vâlivacha Kesari aurasā; (2)  
Dadhimuṣa Duvida Mayamda, Rikṣapati sama ko paurasa. (3)  
Ulkâ subhaṭa Susena, Darîmuṣa Kumuda Nîla Nala; (4)  
Sarabha Gavai Gavâcha Panasa Gandhamâdana atibala. (5)  
Padma athâraha jûthapâla Râma kâja bhaṭa bhîra ke; (6)  
Subha dr̥ṣṭi mo para karau, je saḥacara Raghuvîra ke. (7)
- 

- (I) subha e f; draṣṭi a; karo a b.  
(2) râjâ e; bâlavacha b, bâlivaccha e; kesari b f, -rî e,  
kesarî c; aurasā b.  
(3) dadhimukha a l m g. e f; dvivida e; rikṣa- a l b: rîcha-  
a (rkṣa- a2), rikṣu- c, r̥ccha- e f; paurasa b.  
(4) ulaka a; susē c, sunena e, suṣena f; dari- b;  
-mukha a l e f; kumada a c; before nîla: kudâkṣa a.  
(5) sarabha b f: -bhamga a, -bhâ c e; gavâcha b e: -âkṣa a,  
-âchi c, -âccha f; panasu b, pana c.  
(6) jûtha- a: jûthya- b, yûtha- c e f; bhaṭṭa c, bhadra e.  
(7) Cf. (I), exc.: karau b, karo c.

- Braja bare gopa Parajanya ke suta nîke nava Namda. (I)  
Dharânamda Dhruvanamda, tr̥tiya Upanamda sunâgara; (2)  
Caturtha tahâ Abhinamda Namda susasim̐dhu ujâgara. (3)  
Suthi Sunamda pasupâla nirmala niscai abhinamdana; (4)  
Karamâ Dharamâ namda, anuja Vallabha jaga vamdana. (5)  
Âsapâsa vâ bagara ke viharata pasupa suchamda; (6)  
Braja bare gopa Parajanya ke suta nîke nava Namda. (7)
- 

- (I) vr̥ja a(vraja aImg.); parjanya f.  
(2) tr̥tiya:tratîya a(tr- aImg.),tr̥ti b; sunâgara b.  
(3) tahâ a; namda:tada b; susa- a c(sukha- aImg e f):  
susa- b; -sim̐dhu aImg.c e f:-sîm̐dhu a,-sidhu b.  
(4) pasu- aImg.b e f; nisca a,niscaya e f.  
(5) om.b exc.: avallabhajavamdana(valla- bI); karamâ:  
karmânanda a,karmâ f; dharmâ a f; after anuja:  
vidita a c e; vallava c.  
(6) vâ:om.a,vi b; bâgara a; before viharata:jahâ c,  
jahâ e f; pasupa aI e f,pasu b; suchamda e.  
(7) Cf.(I), exc.: braja a.

- Bâla vrddha nara nâri gopa haü arthî una pâda raja. (I)  
Nanda gopa Upananda, Dhruva Dharâ (Nanda)<sup>I°</sup> mahari Jasodâ; (2)  
Kîratidâ Vrsabhâna, kuari sahacari (viharata)<sup>I°</sup> mana modâ. (3)  
Madhu Mangala Subala Subâhu Bhoja Arjuna srî Dâmâ; (4)  
Mandala gvâla aneka, Syâma sangî bahu nâmâ. (5)  
Ghosa nivâsini kî krpâ, sura nara vâṁchata âdi aja; (6)  
Bâla vrddha nara nâri gopa haü arthî una pâda raja. (7)
- 

- (1) ho a b, hõ e; arathî e.  
(2) maḥiri a, maharî b; yasodâ e.  
(3) kîratadâ e; vrsabhâna cj. (cf. v.76.6): vrisabhâna b c,  
vrsabhânu a e f; kuvâri c, kûv- e, kûari f; sahacarî  
a, sahaghara b; viharati b f.  
(4) madhu: maghu e; subâhu b; arjjuna b.  
(5) mandalî cI; anaka b; syâma b e f; sangî b.  
(6) nivâsina a f, -sini b, -sa e; kryâ b; vâṁchata  
c(after corr.): vâṁchita a c(before corr.): e, vâṁchata b.  
(7) Cf. (I), exc.: virdha a(vrddha aI).
-

Braja rāja suvana saṅga sadana vana anuga sadâ tatapara rahai.(I)

Raktaka Patraka aura, Patri sabahî mana bhâvai; (2)

Madhukam̃tho Madhuvartta Rasâla Suvisâla suhâvai. (3)

Premakam̃da Makaram̃da Ânam̃da sadâ Camdrahâsâ; (4)

Payada Vakula Rasadâna, Sâradâ Buddhi prakâsâ. (5)

Sevâ samai vicâri kai, câru catura cita kî lahai; (6)

Braja rāja suvana saṅga sadana vana anuga sadâ tatapara rahai.(7)

---

(I) brja a(braja aImg.); suana saṅga sadana b;  
tatpara c e f; rahaî e f.

(2) aura patri:patri au a; aura aImg.c e f:au a,avara b;  
patrî b; bhâvai e f.

(3) madhukam̃tha a,-thau aI e f; madhuvr̃ta a; rasâla b;  
suvisâla b,visâna e,visâla f; suhavai b,-vai e f.

(4) ânam̃da:om.f; camdrahâsâ b.

(5) payada a f:parama b,yayada c,yâda e; vakula:dukula b;  
rasadâna b; sâradâ b e,sârada f; prakâsâ aImg b.

(6) sevâ b; samai b(samaî c):same a,samaya e f;  
kai b e f(kaî c):ke a; cita:bita e; lahai a b.

(7) Cf.(I), exc.: saṅga sadana b.

Bh.M., v.24

- Sapta dîpa më dâsa je te mere sira tâja. (I)  
Jambû aura Palachi Sâlmali bahuta râja riṣi; (2)  
Kusa pavitra puni Kromca, kona mahimâ jânai laṣi. (3)  
Sâka vipula vistâra prasiddha nâmî ati Puhakara; (4)  
Paravata lokâloka, oka tâpû kaṁcana dhara. (5)  
Hari bhr̥tya vasata je je jahâ tina saü nita pratikâja; (6)  
Sapta dîpa më dâsa je te mere sira tâja. (7)
- 

- (I) 'sapta b; dvîpa a e; me a b; 'sira aImg.e.  
(2) jambûlâ a(jambû aI),jambu b; palachi b c e:pakṣa a  
(palakṣa aImg.),palaccha f; sâlamali a f,'sâlmali b e;  
rṣi aImg.e f.  
(3) kraumca a e f,krodha b; kona:kîna e,kauna f;  
jâne a, jânaï e; laṣi:lakhi e,liṣi f.  
(4) 'sâka e; prasidha f; puskara b.  
(5) parvata e f; oka:voka b,auka c; tâpa b c.  
(6) bhr̥tya:mr̥tya a(bhr̥- aImg.),bhr̥ta f; je je:je b;  
saü c:sau a,sö b e,so f; niti c.  
(7) Cf.(I), exc.: sapta b; dîpa a; me c; 'sira b.

Bh.M., v.25

- Madhya dīpa nava saṁda maī bhakta jite mama bhūpa. (1)  
Ilāvartta ādhīsa Saṁkarṣana anuga sadā Siva; (2)  
Ramanaka macha Manu dāsa, Hiranya kūrma Arjama iva. (3)  
Kuru varāha bhū bhr̥tya Varasa hari Simha Prahalādā; (4)  
Kimpurusa Rāma kapi Bharata Nārāyana vīnānādā. (5)  
Bhadrāsu Grīvahaya Bhadrāsra<sup>1</sup>va Ketu Kāma Kamalā anūpa; (6)  
Madhya dīpa nava saṁda maī bhakta jite mama bhūpa. (7)
- 

- (1) dīpa:dvīpa aImg.e; nava:na e; saṁda b c:khaṁda a e f;  
mai a b,mē e f; jite:jete a,jīte b.  
(2) ilāvartta a; ādhīsa b e,adhīsa f; saṁkarṣana c f  
(-na e):saṁkarṣana a,samkarṣana b; sīva a,siva  
aImg.b e f.  
(3) macha:kacha a,mala e; hīranya a(-nya aImg.),hiranya f;  
kūrma aI c:kūrama a b e f; arjama aI c f:arajama a,  
arjjuna b, arjuna e.  
(4) kuru:kruddhu e; bhr̥tya a(bhr̥tya aImg.); varasa  
aImg.c:vara a,varisa b e,varsa f; hari:narahari a;  
singha c; prahlāda e f.  
(5) purasa c; bharatha a(-ta aImg.)c; nārāyana a:-yana  
aImg.c e, -yena b, narāyana f.  
(6) bhadra<sup>1</sup>su b; bhadrasrava e f; anupa a.  
(7) Cf.(1), exc.: nava:nau b; maī: me b.



Bh.M., v.26

- Sveta dīpa maī dāsa je, 'sravana suno tina kī kathā. (1)  
Nārāyana ko vadana, niram̐tara tāhī deṣaī; (2)  
Palaka parai jo bīca, koṭi jama jātana leṣaī. (3)  
Tina ke darasana kāja gae tahā vīnādhārī; (4)  
Syāma daī kara saina, ulaṭi aba nahi adhikārī. (5)  
Nārāyaṇī āsyāna dṛṛha tahā prasam̐ga nāhina tathā; (6)  
Sveta dīpa maī dāsa je, 'sravana suno tina kī kathā. (7)
- 

- (1) 'sveta aImg.c e; dvīpa aI; mai a b,mē e f; dāsa b;  
'sravana a e f; sunō c.  
(2) Before nārāyana:srī a b c; nārāyana a c e f; tāhi b e;  
deṣaī b c(dekhaī f):deṣe a(dekhe aImg.),dekhē e.  
(3) palaka: kalpa b; parai e f:pare a,karaī b,paraī c;  
jo:jau c; bīci b; koṭa a; yama e.  
(4) tini b; darasana aImg.e f; gaye a e; tahā:jahā a,  
jahā e,tahā f(for metre); binā- e f.  
(5) 'syāma b e f; kara:kari a,tahā e; sena b e;  
nahī a,nahī e f.  
(6) nārāyaṇi b,-na f; ākhyāna aImg.f,asy- b,akhy- e;  
tahā f(for metre); prasam̐ga b; nāhī b.  
(7) Cf.(I), exc.: sveta c; dāsa b; 'sravana a(-na aImg.).

Bh.M., v.27

- Uraga aṣṭakula dvârapâla sâvadhâna Hari dhâma thiti. (I)  
Ilâpatra mukha Anamta anamta kîrati vistârata; (2)  
Padma Samku pana pragata, dhyâna ura te nahi târata. (3)  
Asura Kamala Vâsukî, Ajita âjñâ anuvarttî; (4)  
Karakotaka Taksaka subhata sevâ sira dharttî. (5)  
Âgamokta Sivasamhitâ, agara eka rasa bhajana rati; (6)  
Uraga aṣṭakula dvârapâla sâvadhâna Hari dhâma thiti. (7)
- 

- (I) urga a; thiti:thita a,tithi b.  
(2) ilâpatra a; mukha a e f(muṣa c):sukha b;  
anamta:om.a b; vistâre a.  
(3) padma:papna b; samku b; tē c; nahî a,mahi c,  
nahî e f; târe a.  
(4) asura cj.:asu a b c,asru e,asu f; kambala f; vâsuki c;  
amjita c; ajñâ a b; anuvaratî a f,-vartî e.  
(5) karakotika b; tachaka a b; sira aImg.b e;  
dhartî b,dharatî a e f.  
(6) âgramokta b,âgamokti c; siva- a c; agara eka:  
agra yeka a,agra eka b; ratî b,rata e.  
(7) Cf.(I), exc.: sâvadhâma b; tithî b.

- Caubîsa prathama Hari vapu dhare työ catura vyûha kalijuga  
pragata.(I)
- Râmânûja udâra sudhâ nidhi avani kalpataru; (2)
- Viṣṇu Svâmi vohittha, simḍhu saṁsâra pâra karu. (3)
- Madhvâcâraja megha, bhakti sara ûsara bhariyâ; (4)
- Nimbâditya âditya kuhara ajñâna ju hariyâ. (5)
- Janma karma bhâgavata dharma sampradâya thâpî aghata; (6)
- Caubîsa prathama Hari vapu dhare työ catura vyûha kalijuga  
pragata.(7)
- 

- (I) caubîsa aIng.; tyau a,tyo b; catura vyûha:caturvyûha  
b e f; kaliyuga aIng.e f.
- (2) srîrâmânûja a b e f; sudhâ:dhâ a; avani: auni b;  
kalapa c.
- (3) vohita a b,vohitha c; saṁsâra b; kara b c.
- (4) madhvâcârya a c,mâdhvâcâraja e; megha e;  
usara a b,ûsara e.
- (5) âdita a(for metre); ju:jo a.
- (6) janama a e f; karama a e f,karma b; dharmma b,  
dharama c e f; sampradâi b.
- (7) Cf.(I).

Bh.M., v.29

Ramâ paddhati Râmânuja, Viṣṇu Svâmi Tripurâri; (I)

Nimbâditya Sanakâdika, madhukara guru muṣacâri. (2)

---

(I) padhati a(-ddh- aImg.)b, padheta c; viṣṇu:râjeviṣṇu a,  
râjai- b c e; svâmî b; tipurâri a(tri- aImg.)c.

(2) nimbâdatya a(nimbâditya aI), nimbâdita c;  
sanakâdika b, sanakâdikâ c e, sanâkâdikâ f;  
madhukara:râjaimadhukara b; gura a; mukha aImg b e f.

- Sampradâya siromani Simdhuja<sup>1</sup> racyo bhakti vittâna. (1)  
Vichakasena munivarya, sapuna<sup>1</sup> Satakopa pranîtâ; (2)  
Vopadeva bhâgavata lupta uddharyau navanîtâ. (3)  
Mangala muni sri<sup>1</sup> Nâtha, Pundarikâksha parama jasa; (4)  
Râmanisra<sup>1</sup> rasa râsi, pragatâpratatâpa Parâmkusa. (5)  
Jâmunamuni Râmânuja timira harana udai bhâna; (6)  
Sampradâya siromani Simdhuja<sup>1</sup> racyo bhakti vittâna. (7)
- 

- (1) sampradâi b f; siromanî a, siromani aImg. b e f;  
bhakta e; vitâna b.
- (2) visvakasena a(visvaks- aImg.), viskavasena b, visva-  
ksena e(-kasena f); munivaryya b e f; sapuna:  
samyuta a, supuni f; satakopa a, satha- b f, şata- e;  
pranîtâ aImg., punîtâ e.
- (3) bhâgava b; uddharyo b e, udharyo f.
- (4) yasa<sup>1</sup> c e.
- (5) râsi c f: râsa a e, râsî b; pratâpa: paratâpa e f;  
parâmkusa<sup>1</sup> aImg. c e.
- (6) jâmuna- a: yâmuna- aImg. c e f, jâmuni- b; râmânuja:  
râmâ anuja b c; timara a, timri b; harana aImg. e;  
udai b c: udaibhaye a, udaya e f.
- (7) Cf. (1), exc.: siromanî b; simdhuja<sup>1</sup> b; racyau b;  
bhakta c; vittâna a.

Bh.M., v.3I

- Sahasa âsya upadesa kari jagata uddharana jatana kiyo. (I)  
Gopura hvai ârûrha, ucca svara mantra ucâryau; (2)  
Sûte nara pare jâgi bahattari sraṇanani dhâryau. (3)  
Titaneî gurudeva padhati bhaî nyârî nyârî; (4)  
Kurutâraka sisya prathama bhakti vapu maṅgalakârî. (5)  
Kṛpanapâla karunâ samudra, Râmânuja sama nahi viyo; (6)  
Sahasa âsya upadesa kari jagata uddharana jatana kiyo. (7)
- 

- (I) 'sahasa b, sahasra e f; 'asya b; upadesa aImg.e f;  
uddharana b c(-na e):uddhârana aImg., -na a, udhârana f;  
jatana:yatna e; kîyo a.
- (2) hvai:hau b; ârutha a; ûmca f; svara:sura a e;  
ucâryo a e f.
- (3) jâga e; bahattari b c(-ra e):bahatara a, -ri f;  
'sraṇanani c(-nani e f):sraṇana a, srana b;  
dhâryo a b e f.
- (4) titaneî a; guradeva a b; paddhati aImg.b e;  
bha'i b, bhaî f.
- (5) kurutâraka:kara- a, -kura- e; sisya c:sikhya a,  
'sisya aImg.e f, 'sisi b.
- (6) kṛpana- b:kṛpina- a(-na aI), kṛpaṇa c e f; karunâ  
aI e f; nahî b, nahî e f; viyosaha e.
- (7) Cf.(I), exc.: sahasa:sahasya b; upadesa b;  
uddharana a; jatana:jata b.

- Catura maham̐ta diggaja catura bhakti bhūmi dābe rahaĩ. (I)  
Śrutiprjñā Śrutideva, Riṣabha Puhakara ibha aise; (2)  
Śrutidhāmā Śrutiudadhi, Parâjita Vâmana jaise. (3)  
Râmânuja gurubam̐dhu, vidita jaga maṅgalakârî; (4)  
Sivasam̐hitâ pran̐ita, jñāna Sanakâdika sârî. (5)  
Im̐dirâ paddhati udâra dhî sabhâ sâṣî sâraṅga kahai; (6)  
Catura maham̐ta diggaja catura bhakti bhūmi dābe rahaĩ. (7)
- 

- (I) mam̐ta a(maham̐ta aImg.); digaja a,digâja b; bhumi c;  
dābaĩ b c; rahai a b.  
(2) -pr̐jñā:-pratâpa e; -deva:-veda a; r̐sabha aImg.e f;  
puṣkara c; ibhu a; aise b,aisai c.  
(3) jaisai a,jaisē b, jaisaĩ c.  
(4) s̐rî râmânuja a b c e f; gura- a.  
(5) siva- a c,s̐iva- b; -sam̐ghitâ a; pran̐ita e f,  
pravîna a; s̐ârî b.  
(6) im̐dirâ a b,im̐drâ e; paddhati f:padhiti a,padhyati b,  
paddhita c e; sâkhî aImg.,sâṣi c,sâpi e,sâkhi f;  
kahaĩ e f.  
(7) Cf.(I), exc.: bhūmi c; dabe b.

Bh.M., v.33

- Âcâraja jâmâta kî, kathâ sunata Hari hoya rati. (1)  
Kou mâlâdhârî mrtaka vahyo saritâ maî âyo; (2)  
Dâha kṛtya jyô bamdhu nyoti saba kutumba bulâyo. (3)  
Nâka sakocahi vipra (taba)<sup>I°</sup> Haripura te Harijana âye; (4)  
Jëvata dese sabani, jâta kâhû nahi pâye. (5)  
Lâlâcâraja lakṣadhâ, pracura bhaî mahimâ jagata; (6)  
Âcâraja jâmâta kî, kathâ sunata Hari hoya rati. (7)
- 

(1) jaimâta b; hoya c:hoî a,ho b,hoi e f.

(2) koû c e; vahyau c; saritâ:salitâ c; maî c:me a,  
më b e f.

(3) jyau a; nyoti saba:nevati saba a,vipra saba nyoti c;  
bolâyo b.

(4) sakocahi a c:-cahî b,-caî e,-cahî f; tabahî f;  
te:të c,om.f; harijâna b,jana f; âye:âe f.

(5) dese a b c:dekhe e f; sabani:sani c; jâta:taba e;  
kâhû b(-hû f):kâhai a,kâhu c,kohû e; nahî e f; pâe f.

(6) lâlâcârya a; lakṣidhâ c,laksudhâ e; pracûra a;  
bha'i a; jagatî a,-ti f.

(7) Cf (1), exc.: acaraja b,srî âcâraja c; jâmata b;  
hoi a b.

---

(I°) Om. for metre.



Bh.M., v.34

- Śrî mârāga upadesa kṛta, śravana suno âśyâna suci. (1)  
Guru gamana kiyo paradesa siṣyani suradhunî dṛrhâî; (2)  
Eka majjana nita pâna eka hr̥dai vamdana karâî. (3)  
Guru Gamgâ maî pravesa siṣya ko vegi bulâyo; (4)  
Viṣṇupadî bhai jâni, kamala patrani para dhâyo. (5)  
Pâdapadma tâ dina pragata sabai prasanna muni parama ruci; (6)  
Śrî mârāga upadesa kṛta, śravana suno âśyâna suci. (7)
- 

- (1) upadesa aImg.e f; kṛti e; śravana a e f; sunaü c,  
sunau e f; âśyâna c(âkhy- e f):aśyâna a(akhy- aImg.)b;  
suci b e f.
- (2) gura a; gavana c; kîyo a; paradesa aImg e f;  
siṣyani c:syini a,siṣya aImg.b e f.
- (3) eka<sup>1</sup>:ika e f; majjana a c:mamjana b e f; nita:ika e f;  
hr̥da a,hr̥daya b e f; vamdana e f.
- (4) gura a; mai a b,më e f; pravesa a:-sa b e,-sâ c,  
pravisi f; siṣya aImg.e f; kö c; bolâyo b.
- (5) bhai:bhaya b e f; jâna f; patrana a e f.
- (6) saba f; prasanna b; muni:mana f.
- (7) Cf.(1), exc.: kṛtya b; sunyî b,sunö c; âśyâna a  
(âkhy- aImg.).

Bh.M., v.35

(Śrī)<sup>I°</sup> Rāmānuja paddhati pratāpa avani amṛta hvai anusaryo.(I)

Devâcâraja dvitiya mahâ mahimâ Hariyânamda; (2)

Tasya Râghavânamda, bhaye bhaktani ko mânânda. (3)

Patrâvalamba prthivî karî va Kâsî sthâî; (4)

Câri varana âsrama sabahî ko bhakti dṛrhâî. (5)

Tinake Rāmânamda pragata visva mangala jihi vapu dharyo; (6)

(Śrī)Rāmānuja paddhati pratāpa avani amṛta hvai anusaryo.(7)

---

(I) paddhita c; amṛtya b; hvai:hoye b; anusaryau c.

(2) devâcârya a; dutiya a b,dvitîya e f; hari anamda b.

(3) bhae a f; bhaktana a e f; ko:kaü c; mânada e.

(4) pâtrâvalamba a; karî va f:karî a,karava b,kariva c

(kari cI)e; kâsî a; asthâî c e.

(5) varana aI b e; sabahî b,sabani a; ko:kaü c.

(6) visvâ b; jihi c:jehi a,jehî b,jiha e,jinha f;

dharyau c.

(7) Cf.(I), exc.: padhyati b.

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(I°) Om.for metre.

Bh.M., v.36

- (Śrī)<sup>I°</sup> Rāmānamda Raghunātha jyō dvitiya seta jaga tarana kiyo.(I)  
Anam̐tānamda Kabīra Suṣā Surasurā Padmāvati Narahari; (2)  
Pīpā Bhāvānamda Raidāsa Dhanā Sena Surasari(kī gharahari<sup>I°</sup>). (3)  
Aurau siṣya prasiṣya, eka te eka ujāgara; (4)  
Visva mangala ādhāra, sarvānamda(dasadhā)<sup>I°</sup> ke āgara. (5)  
Bahuta kāla vapu dhārikai pranata janani ko pāra diyo; (6)  
(Śrī)Rāmānamda Raghunātha jyō dvitiya seta jaga tarana kiyo.(7)
- 

- (I) jyau a c; dvitiye b, dutiya a f, dvitīya e; seta b,  
setu a f.  
(2) kabira a; suṣā a c: suṣa b, sukhā aImg.e f;  
padmāvatī b, -vata e.  
(3) bhavānamda b; sena b, saina a, senā f; surasura e f;  
kī:kīyo b, kiya c.  
(4) aurau:avarō a, auro b; siṣya aImg.e f; prasiṣya e f,  
parasiṣya a(-si- aImg); tē c.  
(5) visva b c; adhāra a b; before sarvānamda:visva ke b,  
visva ke c; sarvānamda:bhakti e; dasadhā e f,  
dasadhara b.  
(6) kāī c; pranata aImg.e f; janana f; ko:kau c, kau f.  
(7) Cf.(I), exc.: om.b; jyō c; dutīya a; kīyo a.
- 

(I°) Om.for metre.

- Anantânanda pada parasikai, lokapâla se te bhaye. (1)  
Jogânanda Gaesa Karamacanda Alha Paihârî; (2)  
Râma Dâsa srî Ramga, avadhi guna mahimâ bhârî. (3)  
Tinake Narahari uditâ, mudita mehâ mangala tana; (4)  
Raghuvara Jaduvara gâi, vimala kîrati samcya dhana. (5)  
Hari bhakti simdhu velâ race, pâni Padmajâ sira daye; (6)  
Anantânanda pada parasikai, lokapâla se te bhaye. (7)
- 

- (1) srî anant- b; pada:om.b; parasikaî c f, -sîkai a,  
-sîkai b, -sakai e; bhae a f.  
(2) yojananda b, yogâ- e f; gaesa a, gayesa b e f;  
karamapada b; alaha f; after paihârî:sârî e.  
(3) before râma dâsa:sârî a c f, sârî b; dâsa b;  
guna c e f.  
(4) mehâ:mahî a, mohâ e.  
(5) yaduvara e f; gâi b, gâya a e; dhana:ghvana b.  
(6) pâni b; sira aImg.b; dae a f.  
(7) Cf.(I), exc.: pada parasikai b.

Bh.M., v.38

- Nirveda avadhi Kali Kṛṣṇa Dâsa anna parihari pai pâna kiyo.(I)  
Jâke sira kara dharyo tâsu kara tara nahi aryo; (2)  
Arpyo pada nirvâna, soca nirbhai kari charyo. (3)  
Teja pumja bala bhajana, mahâmuni ûradharetâ; (4)  
Sevata carana saroja, râya rânâ bhuvi jetâ. (5)  
Dâhimâ vamsa dinakara udai, samta kamala hiya suṣa diyo; (6)  
Nirveda avadhi Kali Kṛṣṇa Dâsa anna parihari pai pâna kiyo.(7)
- 

- (I) kalî kṛṣṇa dâsa b; ana f; parihariya e;  
pai pâna a c:paya pâna b,payâna e,paya pâna f.  
(2) jâkê c; sira b e; dharyau a; tâsû b; kara tara:  
trsp.a; nahî e f; aryo c,âryo e,arryo f.  
(3) arpye a; nirvâna c f(-na e):nîrvâna a,nirvvâna b;  
soca b(soca e):sabai a,sova c,soka f; nirbhe a,nirbhaya  
e f; charyau c,châryo e,charryo f.  
(4) ûraddharetâ a,uradharetâ b.  
(5) carana aI e f,carna b; râi rânâ b e; bhuvi:bhû a,  
bhûvî b; jetâ:jotâ c.  
(6) dahina e; vamsa a; dînakara b; samta b; hiye b;  
suṣa b,sukha aImg.e f.  
(7) Cf.(I), exc.: avadhi:audhi b; pâna b.

Bh.M., v.39

- Paihârî parasâda te, sisya sabai bhaye pâra kara. (I)  
Kîlha Agara Kevala Carana Vratahathî Narâyana; (2)  
Sûraja Puruṣâ Prthu Tipura Hari bhakti parâyana. (3)  
Padma Nâbha Gopâla Tekā Tîlâ Gadâdhârî; (4)  
Devâ Hema Kalyâna Gangâ Gangâ sama nârî. (5)  
Viṣṇu Dâsa Kamhara Raṅgâ Câmḍana Savari Govimḍa para; (6)  
Paihârî parasâda te, sisya sabai bhaye pâra kara. (7)
- 

- (I) tē f; sisya c e f; bhayai a,-ya b,-yo e.  
(2) kîla a b; agare e; carana a b e f; vrata-:bhatya- a,  
vrta- c; hathi kevala b; nârâyana a,nârâyena b.  
(3) suraja a(sû- aImg.)b; pûruṣâ a; prthû f;  
tapûra aI e,pura b; harî b,hadi e; bhakta b e;  
parâyana a.  
(4) paduma a; gadadhârî b.  
(5) kalyâna e.  
(6) kamhara:kâdhara b; rāṅgâ b; cāmḍama e;  
savari c(sivari cI):saviri a,savarî b,savarî e,savîrî f.  
(7) Cf.(I), exc.: prasâda te sisya b; bhaye:bhai b,  
bhayē c.

Bh.M., v.40

- Gâṃgeya Mr̥tyu gaṃjyau nahî tyo Kîlha karana nahi kâla vasa.(I)  
Râma carana citavana rahata nisi dina lau lâgî; (2)  
Sarvabhûta sira namita sûra bhajanânamda bhâgî. (3)  
Sâṃsya Joga mata sudr̥rha kiyo anubhava hastâkala; (4)  
Brahmaramdhra kari gauna, bhae Hari tana karanî bala. (5)  
Sumeradeva suta jaga vidita bhû vistâryau vimala jasa; (6)  
Gâṃgeya Mr̥tyu gaṃjyau nahî tyo Kîlha karana nahi kâla vasa.(7)
- 

- (1) gâṃgeye b; gaṃjyau a(-jyaü c):-je b,-jyo e f;  
nahî b c:nahi a,nahî e f; tyau a,työ e f; kîla a,  
kilha b; karanî a,-na e; nahi c:nahî a b,nahî e f;  
vasa e f.  
(2) carana aImg.b e f; citavana a(-ni c):-vata b e,cimta-  
vani f; rahati f; nisi aImg.e f,nisa b; lau:lava e.  
(3) sarava- c; sira e f; sura a.  
(4) sâṃkhya a e f,sâṃsya b; yoga aImg.e f,jojña b;  
mati e; kîyo a; anabhau b c; hastamâla b.  
(5) gauna:gavana a,gona e; bhae b e f; karanî e.  
(6) srî sumera- a; -deva:-devata e; bhû:bhuva e;  
vistâryo b e f; yasa aImg.e f.  
(7) Cf.(I), exc.: gâṃgaya a,-ge b; gaṃjyo a b c;  
nahî a; työ a c; kîlha b; nahi:nahî c; vasa b.

Bh.M., v.4I

- Śrī Agra Dāsa Hari bhajana vina, kâla vr̥thâ nahi bittayo. (1)  
Sadâcara jyô sam̐ta, prâta jaisai kari âye; (2)  
Sevâ sumirana sam̐ta, carana Râghava cita lâye; (3)  
Prasidha bâga saũ prîti, suhatha kr̥ta karata niram̐tara; (4)  
Rasanâ nirmala nâma, manahu varas̐ata dhârâdhara. (5)  
Kṛṣṇa Dāsa kṛpâ kari bhakti data mana vaca krama  
kari aṭala diyo; (6)  
Śrī Agra Dāsa Hari bhajana vina, kâla vr̥thâ nahi bittayo. (7)

- 
- (1) vinu a; kâla vr̥thâ:trsp.c; nahî a,nahî e f g h;  
bitayo a,bityayo b,bitâyo h.  
(2) jyo b,jyaũ c d g; sam̐ta b; prâta:prîti e,prâpta h;  
jaisai c d(-se e f g h):jese a,jaise b; âye:âe d g.  
(3) sumirana aI b e f; sam̐ta d g h:sâvadhâna a b c e f;  
carana b c e f; râghava:râgho a,râghau c; cita a;  
lâe a d g.  
(4) prasiddha b,-siddha c d e g h; saũ c:sö a e f,so b d g h;  
pr̥ti b; suhatha b c e f:svahatha a,svahasta d g,sahasta h.  
(5) nirm̐mala b; nâma:manâ d g; manahu:mano e,manahü h;  
var̐sata f,var̐sa e.  
(6) śrī kṛṣṇa a e f; kṛpâ:kirapâ h; kari<sup>1</sup>:karî b e h;  
bhakti data:om.d g h; bhakta b e; datta b c e;  
krama:om.b,karma a; kari<sup>2</sup>:karî b,kara h; dayo f.  
(7) Cf.(I), exc.: nahi a,nahî c.



Bh.M., v.42

- Kalijuga dharmapâlaka pragata âcâraja Saṃkara subhata. (I)  
Utasrṃsala ajñâna, jite anaîsvaravâdî; (2)  
Budha kutarkî Jaina, aura pâṣaṃdahî âdî. (3)  
Vimuṣani ko diyo daṃḍa aîci sanmâraga âne; (4)  
Sadâcâra kî sîva, visva kîratîhi baṣâne. (5)  
Îsvara aṃsa avatâra mahi marjâdâ mâṃdî aghata; (6)  
Kalijuga dharmapâlaka pragata âcâraja Saṃkara subhata. (7)

- 
- (I) kalīyuga aI e f g; dharmma- b, dharama c; pragate e,  
prakata h; âcaraja d; saṃkara e f h.  
(2) utasrṃsala a: utasrṃsala b(-khala d g), utastamvala c,  
utasrṃkhala e f, utsaṃkhala h; jete a, jîte b;  
isvara- b; -vâdi a.  
(3) budha a, bauddha b e, buddhi h; kutarakî c; jaina:  
nâstika d g h; pâṣaṃdahî c(pâkh- a b f): pâṣaṃdini  
g d(before corr.), -ina d(after corr.), pâkhaṃdahai e,  
-dî h; âdi a c g.  
(4) vimuṣani(-khani b d e f g h): -khanî a, -ṣana c; daṃḍa:  
deda e; aîci: amci a, aîci b, duṣṭa h; sanamâraga e a,  
sata- b d g; âne a f g h: ânai b d, ânē c, ânaî e.  
(5) sadâcâra b; sîva b; visva a g; kîratîhi c;  
baṣâne a(-nē c): bakhâne aImg. b d f g h, -naî e.  
(6) îsvara aṃsa a(aṃsa aI e): îsvarâ aṃsa c, îsvarâṃsa b f h,  
-sa d g; autâra b; maryâdâ aImg. c h, -yyâdâ e; mâṃdî:  
thâpî h. (7) Cf.(I), exc.: kalīyuga d; dharmma- c;  
âcâraja d; saṃkara aI b g.

Bh.M., v.43

- Nâma Deva pratijñâ nirvahî jyô Tretâ Narahari dâsa kî. (1)  
Bâla dasâ Vîthala pâni jâke pai piyo; (2)  
Mrtaka gaû jivâya paracau asurani ko dîyo. (3)  
Seja salila te kârhi pahilai jaisî hî hotî; (4)  
Devala ulatyo desi sakuci rahe sabahî sotî. (5)  
Pamdura nâtha kṛta anuga jyô châni sukara châi ghâsa kî; (6)  
Nâma Deva pratijñâ nirvahî jyô Tretâ Narahari dâsa kî. (7)
- 

- (1) pratijñâ nirvahî:prana rakhyo h; nirvâhî d g; jyau a,  
jyo b,jyaû g; dâsa b; kî:ko h.  
(2) dasâ a f:dasâ aI b d e f g h,dasî c; vîthalya e;  
pânî a h,pâna e; jâkaî c; paya a b d e g h,paye b;  
piyau f. (3) mrtika a(-taka aI),mirtaka b; ga'u a,  
gâye b; jivâya..dîyo:ko jilâ bodha asurana hiya dîyo h;  
jivâî a,jivâi e,jivâe b; paraco a b e,praco d,parco g;  
asurana b d e f g h; ko:prati a,kõc,kaû f; dîyau f.  
(4) salîla a; tẽ c f; pahilai c(-le e,-la f):paihîla a,  
pahilahi b,prathamahî d g h(for metre); jesî a,  
jaisaî c; hî:om.b d g h(for metre).  
(5) ulatau b,-tyau c d,-to e; desi a c(dekhi b d f g h):  
dokhi e; sakuca b,samkuca h; rahe:he e; saba b.  
(6) h reads: srî kṛṣṇa nija hâta sô chappara châyâ ghâsa ko;  
pamdunâtha c,pamdara- d; kṛti e; jyo b,jyaû d g;  
chânî a; sūkara b,svakara a(suk-aI)d g; ghâsa:dâsa e.  
(7) Cf.(1), exc.: om.b; pratamjñâ c; jyô a,jyaû d;  
narahara a.

- Jai Deva kavi nr̥pa cakkavai saṁda maṁdalesvara âna kavi. (1)  
Pracura bhayo tihu loka, Gîta Govimda ujâgara; (2)  
Koka kâvya nava rasa sarasa siṁgâra ko sâgara. (3)  
Aṣṭapadî abhyâsa, karai tihi buddhi baṛhâvai; (4)  
Râdhâ ravana prasanna, sunana tahâ nisc̣ai âvai. (5)  
Sanṭa sarorūha saṁda ko, Padmâ pati suṣa janaka ravi; (6)  
Jai Deva kavi nr̥pa cakkavai saṁda maṁdalesvara âna kavi. (7)

- 
- (1) jai deva c(je- a):jaye- b,jaya- aImg.d e f g,srî  
jayaddeva h; cakave a; saṁda a b c:om.h,khamda  
aImg.d e f g; maṁdalesvara a(-eśv- aI),malesvara e,  
maṁdesvara g; âni e.
- (2) pracura: prakata h; tihū e f.
- (3) kâvyâ a(-ya aI); nava rasa sarasa:rasa rasika johai h;  
sarisa b,rasa g; siṁgâra b,sr̥mgâra aImg.e,sr̥mgâra c;  
ko:kau c; sâgara:âgara e.
- (4) kare a,kiye h; tihi a d e g(-hî c):tîhi b,tehî f,tehi h;  
buddha f; baṛhâvai b d e g h:-ve a,-vaī c f.
- (5) srî râdhâ a f; ravana a(-na aI)c:ramana b d f g h,-na e;  
prasanna:prasamga d g h; sunana b f(-ni c):sunata a d e  
g h; tahâ nisc̣ai:trsp.a e f; tahâ:tahâ b c,hî d g h;  
niscaya a d f g h; âve a,âvaī c f.
- (6) sanṭa b; sarorūha a; khamda aImg.b d e f g h; kô f;  
padamâ e; pati:vati a e h; suṣa a(sukha aImg.c d e f  
g h):sukha b; ravî b. (7) Cf.(1),exc.: jai deva b,  
srî jaya deva d; khamda aImg.

Bh.M., v.45

- 'Sṛīdhara 'srī Bhāgauta me, parama dharma niranai kiyo. (1)  
Tīna kām̐da ekatva sāni kou ajña bakhānata; (2)  
Karmātha jñānī aīci, artha ko anaratha mānata. (3)  
Paramaham̐sa samhitā, vidita tīkā vistāryo; (4)  
Ṣaṭasāstra aviruddha Veda sammatahi vicāryo. (5)  
Paramānam̐da prasāda te Mādho sukara sudhāri diyo; (6)  
'Sṛīdhara 'srī Bhāgauta me, parama dharma niranai kiyo. (7)
- 

- (1) bhāgota a, bhāgavata e; mē e f; dharmma aImg.b, dhara-  
ma c f; niranai c f(-ne a):nirṇaya aImg.e, nirṇai b;  
kiyau f.  
(2) tina a(tīna aI), tīni e; ekatva:yekatra a; kou c,  
keu e; baṣānata a(bakh- aImg.).  
(3) karmāṣṭa a(-aṭha aImg.), karmmaṭha b, karamaṭha e;  
aīci a, saīci b; artha:aratha a; kau f; mānata  
a b:vānata c e f.  
(4) vidīta a; vīstāryo c, visatāryo f.  
(5)-sāstra a b, -sāstrani f; avirudha b; sammatahī c f,  
samvatahi b; vicāryau c.  
(6) tē c f; mād̐hava b, mād̐hau e f; svakara a, sura b(for  
metre); sudhāri:dhāri c(sudh- cI).  
(7) Cf.(I), exc.: mai b; parma b; dharma aI b;  
nirane aI.

Bh.M., v.46

- Kṛṣṇa kṛpâ kopara pragata Bilva Mangala<sup>mangala</sup> svarûpa. (1)  
Karunâmrta kavitta ukti anuciṣṭa ucârî; (2)  
Rasika janani jîvani hrdai hârâvali dhârî. (3)  
Hari pakarâyo hâtha, bahuri tahâ liyo chutâî; (4)  
Kahâ bhayo kara chutai, badaü jo hiya te jâî. (5)  
CimṭKṛṣṇa kṛpâ kopara pragata Bilva Mangala<sup>mangala</sup> svarûpa; (6)  
Kṛṣṇa kṛpâ kopara pragata Bilva Mangala<sup>mangala</sup> svarûpa. (7)

- 
- (1) kopara:ko kari h; prakata h; mangala<sup>2</sup>:om.a;  
sarûpa c d.
- (2) karunâmrta kî girâ amita jaga bîca ucârî h; karunâ-  
a b e f; kavita a,kavitva b,sukavitta e f;  
ukti:yukti f; anucchiṣṭa d g.
- (3) rasika bhakta jehi sunata hota puni puni balihârî h;  
rasika b; janana jîvana a d f g; after jîvani:  
ju e f(for metre); hrdaya a e f.
- (4) vakarâyo g; tahâ a b c g h; churâî c h.
- (5) chutai b c:-te a d g h,-taî e f; badaü c f(-dö a):  
badau b e,bamdhyau d g,bamdhe h; jo a f:jau b d g,  
jaü c,tau e; hia b,hiye e; taî c,të f,më h;  
jâî:âî h.
- (6) cimṭâmani d e f h; pâya c f:pâî a b,pâi d e g h;  
kaî c f:ke a,kai b d e g h; vadhu a; kelî b;  
varanî e; anupa a.
- (7) Cf.(I), exc.: bila b,bibilva c; svarûpa d.

- Kali jīva jamjālī kâranai Viṣṇu Purī bara nidhi sacī. (I)  
Bhagavata dharma utāṅga āna dharma āna na deṣā; (2)  
Pītala paṭatara vigata, niṣaka jyō kumdana reṣā. (3)  
Kṛṣṇa kṛpā kahi beli, phalita satasamga diṣāyo; (4)  
Kotī gramtha ko artha teraha viracana me gāyo. (5)  
Mahā samudra Bhāgauta te, bhakti ratana rājī racī; (6)  
Kali jīva jamjālī kâranai Viṣṇu Purī bara nidhi sacī. (7)
- 

- (I) kalī b; kârane a, -ne b, -nai e; barī a b, bari f;  
sacī a c: racī b, sacī e, samcī f.  
(2) dharmma dharmma b; uttāṅga b; āna<sup>2</sup>: ānana f;  
dekhā aImg.e f.  
(3) pitala a, pītara e f; paṭatara b, paṭitara e;  
niṣaga b; jyo b, jyaū f; rekhā aImg.e f.  
(4) kahī b, kari e; bela phalata e; sata: om.e;  
dikhāyo aImg.e f.  
(5) kotī a(-ti aI); viramcana e f, visvana a; mē e f, māi c.  
(6) bhāgota a c, bhāgavata e; tē a c f; ratnā a, rata b;  
racī: vacī b.  
(7) Cf.(I), exc.: kali b; kârane b, -nāi c; bara b.

Bh.M., v.48

- Viṣṇusvâmi sampradâya dṛrha, Jñâna Deva gambhîra mati. (I)  
Nâma Tilocana sisya, sûra sasi sadṛsa ujâgara; (2)  
Girâ ganga unahâri, kâvya racanâ premâkara. (3)  
Âcâraja Haridâsa atula bala ânamda dâyana; (4)  
Tehi mârâga Vallabha, vidita prthu padhati parâyana. (5)  
Navadhâ pradhâna sevâ sudṛrha, mana vaca krama Hari carana rati; (6)  
Viṣṇusvâmi sampradâya dṛrha, Jñâna Deva gambhîra mati. (7)
- 

- (I) -svâmî a b e f; sampradâî b f; matî a.  
(2) 'sisya aIng.e f; sura a; 'sasi aI b e f; sadṛsa c:  
sudrasa a(sudṛsa aIng.), 'sadṛsa b, sadṛsa e f.  
(3) anuhâri a; pramâkara a;  
(4) âcârija c; dâyena b, dâina e.  
(5) tehi a(-hî f):tihi b c e; viditi prathu a; padhati f:  
paddhati a b, paddhiti c, padhita e; parâina e.  
(6) naudhâ b; sudrarha a(-dr- aIng.); vaca:om.b;  
krama:karmma b; carana aI b e.  
(7) Cf.(I), exc.: viṣṇûsvâmî a, viṣṇusvâmi b; mati a,  
matî b.

- Sam̐ta sâsî jânaî sabaî pragata prema Kalijuga pradhâna. (1)  
Bhakta dâsa ika bhûpa, sravana Sîtâ hara kîno; (2)  
Mâra mâra kari saraga, vâji sâgara maî dîno. (3)  
Narasim̐ha ko anukarana, hoi Hiranâkusa mâryo; (4)  
Vahai bhayo Dasaratha, Râma vichurata tana dâryo. (5)  
Kṛṣṇa dâma bâm̐dhe sune, sunata tihi china diye prâna; (6)

- 
- (1) sâsî b(sâkhî a):sâsi c,sâkhi e f; jâne a,jânai b e;  
saba a; kaliyuga aImg.e f.  
(2) dâsa eka b; sravana e; sîtâ a b; harana c;  
kîno c,kînaü f.  
(3) mâri mâri a e; karî a,kara b; saraga c(kha- f):  
saraga a(kha- aImg.),khamga b e; vâjî a,vâja c;  
me a,mai b,më e; dînho b,dînaü c f.  
(4) narasim̐gha a f,nṛsim̐ha e; -karane b,-karana e;  
hoya c; hiranâkasa a b,hiranâkusa e; mâryau c f.  
(5) vehe a,vaha e; bhayau c f; dasaratha a e,dasa- c;  
vicharata a,vichure e; dâryau c,châryau f.  
(6) dâma:dâsa a; bâm̐dho a,-dhau b; sune:sunyo b;  
sunata..prâna:tata chana tejyo prâna b; sunata c:  
om.a b e f; tehi a,tihi c; china:kṣana e,chedana f;  
diyo a,dîne e,dîyo f; prâna a b.  
(7) Cf.(I), exc.: sam̐ta b; sâsî a(sâkhî aImg.);  
jânyo b; sabe a.



Bh.M., v.50

- Prasâda avajñâ jâni kaĩ pâni tajyo ekai nrpati. (I)  
Hö kahâ kahö banâya bâta sabahî jaga jâne; (2)  
Kara te donâ bhayo, Syâma saurabha mana mâne. (3)  
Chapana bhoga te pahila, sîca Karamâ ko bhâvai; (4)  
Silapille ke kahata, kuari pai Hari cali âvai. (5)  
Bhaktani hita suta viṣa diyo bhûpa nâri Prabhu râṣi pati; (6)  
Prasâda avajñâ jâni kaĩ pâni tajyo ekai nrpati. (7)
- 

- (I) prasâda b; jâni:mâni b; kë a,kai b e; pânî e f;  
tajyau c f; eke a b.  
(2) hö c:ho a b,haü e f; kahö a c:-ho b,-haü e f;  
banâye b,-nâi e f; sabhahî b; jâne a(-nai e f):  
-nyo b,-naï c.  
(3) taĩ c f,tai e; daunâ b f,dono e; syâma e;  
sorabha b; mana:ruci e; mâne a(-nai e f):  
-nyo b,-naü c.  
(4) tẽ c f, ta b; pahile a,pahîlai b,pahala e;  
khîca aImg.e f,sîcarî b; karmâ a,ramâ c; kö c,kau f;  
bhâve a,-vaï c.  
(5) silapillai c,silipille e; kahata:heta a; kuari cj.  
(cf.v.22.3):kuvâri a,kûarî b,küvari c e,küari f;  
pe a,paï c; âve a,âvaï f.  
(6) bhaktana a b f; vikha aImg.; diyau f; prabhû a;  
râkhi aImg.b e f; patî a.  
(7) Cf.(I),exc.: prasâda kî a(khî aI); jâni b; ke a.

Bh.M., v.5I

- ^  
Asai agâdha duhü bhakta ko, Hari toṣana atisai kiyo. (I)  
Ramganâtha ko sadana, karana bahu buddhi vicârî; (2)  
Kapata dharma raci Jaina, dravya hita deha bisârî. (3)  
Hamsa pakarane kâja, vadhika bânö dhari âye; (4)  
Tilaka dâma kî sakuca jâni tina âpa bamdhâye. (5)  
Suta vadha Harijana deṣi kai, dai kanyâ âdara diyo; (6)  
^  
Asai agâdha duhü bhakta ko, Hari toṣana atisai kiyo. (7)
- 

- (I) âse a, âsai e, âsaî f; duha a, dou b e; tokhana aImg.;  
atise a, -saya e, -sai f.  
(2) srî ramganâtha b c e; karana a; buddhî b; vicâri a.  
(3) dharama a c; racî a, ravi e; jena a, yena b, jemdra e;  
darvya b, darvi c.  
(4) pakarana a, -në c, -naî f; bânö a b, -naü f; âyo a b, âe f.  
(5) ki a, ke b; sakuci a; tina c f: tîni a, tahâ b, tihi e;  
bamdhâyo a, -âvo b, -âe f.  
(6) deṣi b(dekhi c e f):dekha a; kai:ke a; dai:de a e.  
(7) Cf.(I),exc.: âsai:om.b; âgâdha b; dou a, dau b;  
ko:ke b, kau c; toṣana a aI; kîyo b.

Bh.M., v.52

- Câro juga Caturbhuja sadâ bhakta girâ sâmci karana. (1)  
Dârumaî taravâri, sâramaya racî Bhuvana kî; (2)  
Devâ hita sita kesa, pratijñâ râsî jana kî. (3)  
Kamadhuja ke kapi câra citâ para kâstha lyâye; (4)  
Jaimala ke judha mâhi, asva carhi âpuna dhâye. (5)  
Ghrta sahita bhaimsa caugunî Śrîdhara samga sâyaka dharana; (6)  
Câro juga Caturbhuja sadâ bhakta girâ sâmci karana. (7)
- 

- (1) câryö c, cârau f; yuga e f; after juga:mai b;  
caturbhuja aImg.e f:catra- a c, catru- b; sadâ:om.b;  
girâ a(gi- aI); karana a b.  
(2) dâruma'i a; taravâra a b f; sâramai a b, mârupaya e;  
bhavana a, bhuana b.  
(3) seta a, sîta b, sita f; kesa b e f; pratijñâ b;  
râsî b, râkhî aImg.e f.  
(4) kamardhuja b, kâmadhvaja e; kai c; kapî a, kavî b;  
câra c: cârî a, câru b e f; lyâye c(lyâe a):jo lâye b,  
lâye e, ju lyâye f.  
(5) jemala a; kai b; juddha b, yuddha e, judhi f; asva aef;  
carhî b; âpana a e, âpahi b; dhâe a, dhyâye b.  
(6) bhemsî a, bhaimsi c; cögunî a, cavagunî c, caugunî e;  
sâyeka b, sâyaka e.  
(7) Cf.(I), exc.: câryaü c; caturabhuja b; karana b.

- Bhaktani samga Bhagavâna nita jyô gaû vacha gohana phirai.(I)  
Nihakimcana ika dâsa, tâsu ke Harijana âye; (2)  
Vidita batohî rûpa, bhave Hari âpu lutâye. (3)  
Sâsi dena ko Syâma, Suradahâ Prabhû padhâre; (4)  
Râma Dâsa ke sadana, Râya Ranachora sidhâre. (5)  
Âyudha chata tana anuga ke, Balibamdhana apa vapu dharai; (6)  
Bhaktani samga Bhagavâna nita jyô gaû vacha gohana phirai.(7)
- 

- (I) bhaktana e; nitya a,niti b; jyau gau b; vaksa a b,  
maccha e,vaccha f; gohanâ e; phire a e,phirai c f.  
(2) nihakimcana c(nihi- f):niṣkimcana a e,niḥkamcana b;  
îka a,eka b; dâsa b; tâsa e; ke:ghara a,kaî c.  
(3) viditta a; bhae a b c; hari:prabhu b; âpa b e.  
(4) sâsi c f(sâkhi e):sâsî a(sâkhî aImg.),sâsî b; kô c,  
kau f; syâma e,sâma b; suradahâ a c(khu- aImg.f):  
sudî b,khura<sup>..</sup>ihâ e; prabhu a b e f; after prabhu:  
âpa b,hî e,hi f.  
(5) sadana b; râi b e.  
(6) âyudha:âu b; chata:achata b,châta e; tanu e; kaî c;  
balî- b; âpa a,apu e f; dhare a b e,-rai f.  
(7) Cf.(I),exc.: ga'u a; phirai c.

Bh.M., v.54

- Vacha harana pîche vidita, suno samta acaraja bhayo. (1)  
Jasû Svâmi ke vrsabha, cori Braja vâsî lyâye; (2)  
Taisei diye Syâma varasa dina seta jutâye. (3)  
Nâma jyô Nanda Dâsa, muî eka vacha jivâi; (4)  
Amba Alha kô naye, prasidha jaga gâthâ gâi. (5)  
Vâramuî ke mukuta kô, Ramganâtha ko sira nayo; (6)  
Vacha harana pîche vidita, suno samta acaraja bhayo. (7)
- 

- (1) vaccha e f; harana b e; pîchê b, pîchaî c f; suno a  
(su- b): sunô c e, sunau f; aciraja a f, acirija c.  
(2) jasû: jasa a, jasû b; svâmi ke: syâma ko b; corî a b;  
brja a; lyâe a, lâye e.  
(3) tese a, tese b; diye e f: dînhe a, dine b, dîye c;  
syâma b e f; varsa dîna b; kheta aImg. b e; jutâe a,  
jotâye b.  
(4) nâma cj. (for metre, cf. v.48.2): nâmâ a b c f, nâbhâ e;  
jyo e; muî: mrtaka b; ika c e f; vaccha e, vacchi f;  
jevâi b.  
(5) amba: âva a; ko b, kau e, kaû f; nae a, nayo b;  
prasidha cj. (for metre, cf. v.41.4): prasiddha a e f,  
-ddhi c, pragata b; gâtha a.  
(6) -mukhî aImg. b e f; mukata a; kô a: ko b e, kaû c, kau f;  
srî ramganâtha a b c e f; ko: kau c; sira aI e f.  
(7) Cf. (I), exc.: vidîta a; sunahu b.

- Aura jugani te Kamalanaina Kalijuga bahuta krpâ karî. (1)  
Bîca diye Raghunâtha bhakta samga thagiyâ lâge; (2)  
Nirjana vana më jâya dusta karma kiyo abhâge. (3)  
Bîca diyo so kahâ, Râma kahi nâri pukârî; (4)  
Âye Sâramgapâni soka sâgara te târî. (5)  
Dusta kiye nirjîva saba, dâsa prâna samjîâ dharî; (6)  
Aura jugani te Kamalanaina Kalijuga bahuta krpâ karî. (7)
- 

- (1) jugani a b:yu- aImg.,jû- c,yugana e f; tē c f;  
-naina a b:-nēna c,-nayana e f; kaliyuga aImg.e f.  
(2) bica a(bîca aImg.); diyo a,dîye c; thagiyâ lâge:  
thagi prâlyâge b.  
(3) me a,mai b f; jâya:jâi b e; karma:krama e; kiye e.  
(4) diye c e; so b; kahâ a.  
(5) âye e(âe a c f):pragate b; sâramga- b; -pâni aImg.e;  
soka aI b e f; sâgara b; te:taî c; târî b.  
(6) dusta:dasyu a; kiyo b; nîrajîva a; saba:om.b;  
dâsa b; prâna a b e f.  
(7) Cf.(1),exc.: jugani c,juga b; kamalanaina c;  
kalijuga aI,kalajuga b.

Bh.M., v.56

- Eka bhûpa bhâgavata kî, kathâ sunata Hari hoyâ rati. (1)  
Tilaka dâma dhare koya tâhi guru Govimda jâne; (2)  
Satadarasanî abhâva, sarvathâ ghaṭa kari mâne. (3)  
Bhâra bhakta ko bheṣa, hâsi hita bhamda kuṭa lyâye; (4)  
Narpati ke drrha nema, tâhi pai pâva dhuvâye. (5)  
Bhâra bheṣa gârho gahyo, darasa parasa upajî bhagati; (6)  
Eka bhûpa bhâgavata kî, kathâ sunata Hari hoyâ rati. (7)
- 

- (1) bhâgota a, bhâgauta b f; sunata:sune b;  
hoya c f:hota a, hoi b e; rata b.  
(2) dharaî c, dhari e f; koyi a, kou b, koi e f; gura a b;  
jânë c, -nai f, mânai b.  
(3) darasanî aî e, -sani b, darsanî f; bhâva sarvadâ b;  
ghaṭi c; mânë c, -nai f, jânai b.  
(4) bhakti b; kau c f; hâsa b, hosi c, hâsa e; bhamda:  
bhâmda a; kûṭa a, kula e; lyâe a, lâyo b, lâye e.  
(5) narpati c:nr- a, nara- e f, narapatî b; kai c f;  
pai b c e:pe a, ye f; pâva:pa'î e, pa'i a;  
dhuvâe a, dhoâye b.  
(6) gahyau c; darsa b, darasa e; parasa aImg.e, parsa b;  
bhagata b.  
(7) Cf.(1), exc.: sunata b; rati:mati c.

Bh.M., v.57

- Am̐taraniṣṭha narapâla eka, parama dharma nâhina dhuḡî. (1)  
Hari sumirana Hari dhyâna, âna kâhû na janâve; (2)  
Alagana ihi vidhi rahe, am̐ganâ marama na pâve. (3)  
Nidrâvasa so bhûpa, vadana te nâma ucâryo; (4)  
Rânî pati para rîjhi, bahuta vasu tâpara vâryo. (5)  
R̐sirâja soci kahyo nâri so aju bhakti merî kujî; (6)  
Am̐taraniṣṭha narapâla eka, parama dharma nâhina dhuḡî. (7)
- 

- (1) nr̐pâla b; ika c e f; parma b; dharama a c e f;  
duḡî b.  
(2) sumirana aI b e; âni e; kâhu a,-hû b; janâvai b c e f.  
(3) om.b; alagani c; ehi a; rahai c e f; pâvai c f,  
khâve e.  
(4) nidrâvasa e; so b e(sö c f):te a; te:të c f;  
ucâo b,ucâryau c.  
(5) patî b; rîjhi a c; vasu tâpara:sutâra b; vâryau c f.  
(6) r̐si- a(r̐si- aImg.),r̐si- b; soci:syau b,soci e;  
kahyau c; sö e f; aju c:âju a,âja b e f;  
kujî e:kûjî a,karî b,kajî c f.  
(7) Cf.(1),exc.: -naṣṭa,c; parama b; dharmma b,dharma c.



Bh.M., v.58

Guru gadita vacana siṣa satya ati, dṛrha pratīti gārha gahyo. (I)

Anucara ajñā māṅgi, kahyo kâraja ko jaihö; (2)

Âcâraja ika bâta, tohi âye te kahi hö. (3)

Svāmī rahyo samâya, dâsa darasana ko âyo; (4)

Guru kī girâ visvâsa pheri saba ghara mē lyâyo. (5)

Sisya pana sâmco karana ko vibhu saba sunata soī kahyo; (6)

Guru gadita vacana siṣa satya ati, dṛrha pratīti gārha gahyo. (7)

---

(I) siṣa c(sīṣa f):sīṣya a(sī- aImg.e), sīṣī b; pratitī a;  
gahyau c f, gaho b.

(2) ajñā a b; kahyau kârija c; kö c f; jaihö c f(-haü e):  
jeho a, jaihau b.

(3) âcâraja ika:âbâraja'i e; âcârya aI, -rija c, âcaraja b;  
eka a; tohī a, tohī e; âe a, âyē c, âya e; tē c, taī f;  
kahi hö c f(-ho b):kahī ho a, kaihaü e.

(4) rahyau c; samâ'i b e; dâsa b; darasana aI e;  
kö c f; âyö c.

(5) girâ a; visvâsa aI b e f; me a, mai b;  
lyâvo b, lyâyö c, lâyo e.

(6) sīṣya aImg.e, sīṣa f; pana:mana a, prana b; karana b;  
kö c f; vibhū a; sabe a, sabai f; kahyau c.

(7) Cf. (I), exc.: sīṣya a, sīṣī b; dṛrha:dīrha b;  
pratīti a; gahyo c.

Bh.M., v.59

- Samdeha graṃthi saṃdana nipuna vānī vimala Raidāsa kī. (I)  
Sadācāra śruti sâstra, vacana aviruddha ucāryo; (2)  
Nīrasīra vivarana, parama hamsani ura dhāryo. (3)  
Bhagavata kṛpā prasāda, parama gati ihi tana pāi; (4)  
Rāja simhāsana baiṭhi, jñāti paratīti disāi. (5)  
Varṇāśrama abhimāna taji, pada raja bandahi jāsa kī; (6)  
Samdeha graṃthi saṃdana nipuna vānī vimala Raidāsa kī. (7)
- 

- (I) graṃtha c e; saṃdana a c:kha- aImg.d e f g h,chedana b;  
nipuna e,samartha b; vānī e h,vāni f(for metre);  
vimala:śrī h.  
(2) sâstra a b,syâstra c; vacanā d; ucāryau c d g.  
(3) nira- a b; -sīra b c(-khīra f):-sira a(-khira aImg.),  
-chīra d,-ksīra e g h; vivarana a b,bilagāya h;  
hamsana a e,-nī b; dharyo b,dhāryau c d g.  
(4) ihi a e f h:iha b,ihī c,yaha d g; tanu e h; pāyo b.  
(5) simhāsana c,sighāsa b; beṭhi a; jñāti:vyāti c;  
pratīti a,paratīta g; disāi a c(dikh- aImg.d f g h):  
deṣāyo b,khāi e.  
(6) varṇā- d g; tajī a; jāsū dI f.  
(7) Cf.(I),exc.: graṃtha b.

Bh.M., v.60

- Kabîra kâni râṣî nahî varnâsrama ṣaṭadarasanî. (1)  
Bhakti vimuṣa jo dharma so adhama kari gâyo; (2)  
Joga jajña vrata dâna, bhajana vina tuccha diṣâyo. (3)  
Himḍu Turaka pramâna, Ramainî Sabdî Sâsî; (4)  
Paksapâta nahi vacana, sabahi ke hita kî bhâsî. (5)  
Ârûrha dasâ hvai jagata para,muṣa deṣî nâhina bhanî; (6)  
Kabîra kâni râṣî nahî varnâsrama ṣaṭadarasanî. (7)

- 
- (1) kâna a; râkhî aImg.d e f g h; nahî d e f g h; ṣaṭ- a;  
-darsanî b,-darsanî c d g h,-darasanî e.  
(2) vimuṣa b,vimukha aImg.d ef g h; dharmma b; so c e f:  
su saba a,so vi b,tâhi d g h; adharama f.  
(3) yoga b e h; yajña aImg.d e g h; vinu a b f h;  
tukṣa a; diṣâyo a c(dikh- aImg.d e f g h):deṣ- b.  
(4) himḍu turka b; pramâna aImg.h; ramenî a; sabdî b c:  
sabadî a,sabadî d e f g,sabdî h; sâkhî aImg.c f g h.  
(5) pachapâta b,pichi- c; nahî e f g h; vacana:vâta b;  
sabahi d g:-hî a f h,-hî c,-hî e,-ni b; hîta a;  
kî:kari b; bhâkhî c f g h.  
(6) ârûrha dasâ hvai:aura bâdasâha pai h; dasâ a b d e g;  
jagata:jakta b; mukha aImg.d e f g h; deṣî a(-khi aImg.),  
dekhî d e f g h; nâhina b.  
(7) Cf.(1),exc.: nahî d; ṣaṭa- a; -darsanî b,-darasanî c.

Bh.M., v.61

- Pîpâ pratâpa jaga vâsanâ nâhara ko upadesa diyo. (1)  
Prathama Bhavânî bhakta, mukti mângana ko âyo; (2)  
Satya kahyo tihi Sakti, sudr̥r̥ha hari sarana batâyo. (3)  
Râmânanda pada pâyâ bhaye ati bhakti kî sîvâ; (4)  
Guna asaṃsya nirmola, sam̐ta dhari râsata grîvâ. (5)  
Parasa pranâlî sarasa bhaî sakala visva mangala kiyo; (6)  
Pîpâ pratâpa jaga vâsanâ nâhara ko upadesa diyo. (7)
- 

- (1) kö c,kaü d g f; upadesa aI e f h.  
(2) bhaktî c; mukta a c; mângana:jâcana b,mâraga h;  
kö a,kaü c f g,kau d; âyo b c:dhâyo a d e f g h.  
(3) kahau b,-ho d g,-haü h; tihi c d e(tihî f g):te a,  
tiyâ b,tehi h; sakti d e f g h; sudr̥r̥ha b,sudir̥ha d g;  
sarana aI e f,-na h.  
(4) srî râmânanda e f; pâyâ b,pâi e f; bhae d,bhayau f;  
sîvâ b.  
(5) guṇa b c e f; aṣaṃsya b c(-kha a d f g h):-kha e;  
dhari râsata:trsp.c; râkhata aImg.d e f g h; grvâ b;  
(6) parasi c f; pranâlî f h; sarasi b; bhaî:bhai h.  
(7) Cf.(I),exc.: pîpâ b; vâsanâ b; kö a,ko d.

- Dhanya Dhanâ ke bhajana ko, vinahi vîja amkura bhayo. (1)  
Ghara âye Haridâsa, tinhai godhûma savâye; (2)  
Tâta mâta dara thotha, seta lām̃gûla buvâye. (3)  
Asapâsa kṛṣ̣ikâra, seta kî karata barâi; (4)  
Bhakta bhaje kî rîti, pragata pratîti jû pâi. (5)  
Acaraja mânata jagata me, kahû nipajyo kahû vai bayo; (6)  
Dhanya Dhanâ ke bhajana ko, vinahi vîja amkura bhayo. (7)

- 
- (1) kaû c, kö f g; vinahi b d e(-hî f g h):vinuhi a,  
vinahî c; bhave d g, bhayau f.
- (2) âe a g, âai d; tinhai c:tinahî a, -hi d g, -hî e f h,  
tinahî b; savâye c f(kha- e):savâyo a(kha- aImg.d g h),  
siâye b.
- (3) tâta mâta:mâtatâ b; dara:dura e; thotha seta:trsp.f;  
seta a c f:om.b,kheta d e g h; lām̃gûla b, -ûra e;  
buvâye c(bav- e):bhavâyo a, phirâye b, calâyo d g h(-ye f).
- (4) kṛṣ̣ikâra b e; kheta aImg.d e g h; karamta c; barâi d.
- (5) bhuje b; rîti:rati e; prakata h; paratîti d e f,  
-ta h; ju b d e f g h; pâi:âi g.
- (6) kaho jagata mē dhânya kahû upajata dekhyo bina vayo h;  
acarija c; jagata:jakta b; mē b d e g h, maî c;  
kahû<sup>I</sup>..bayo:na kahû nipajyo(nipanyo dI,nipajyai g)ve  
vae d g; kahû<sup>I</sup>:kahu b, kahû c; nipujyo a, -jyau f;  
kahû<sup>2</sup>:kahu b; vai:ve a, vaî f; bayay f.
- (7) Cf.(I),exc.: kö a c,kau d; vinuhî a,vinahi c, -hî d;  
amkûra a.

- Vidita bâta jaga jâniye Hari,bhae sahâyaka Sena ke. (I)  
Prabhû dâsa ke kâja, rûpa nâpita ko kîno; (2)  
Chipra chûrahamdî gahî, pâni darpana tahâ lîno. (3)  
Tâdrsa hvai tihi kâla, bhûpa ke tela lagâyo; (4)  
Ulati râva bhayo sisya, pragata paracau jaba pâyo. (5)  
Syâma rahata sanamusa sadâ,jyö vacchâ hita dhena ke; (6)  
Vidita bâta jaga jâniye Hari,bhae sahâyaka Sena ke. (7)
- 

- (I) jâniya a,-yai b f; bhae b e f; sahâyaeka a,  
sahâika b; kâi c.  
(2) prabhû c(for metre):prabhu a b e f; dâsa b; kē c;  
nâpita c; kō c,kau f; kînō c,-nau f.  
(3) ksipra e; churahamdî c:churaharî a e,chûrahari b,  
churaharî f; pâni a,pâna e; darpana e;  
taha a,tahâ b c; lînō c,lînau f.  
(4) tâdr'sya b,-sî e; hvai:hoya a,hotihi b; tehi a,  
tihî b f; bhupa a; kē c; lagâyau f.  
(5) ulatî a; râva:râya a b; bhae b,-yau f;  
sisya aImg.e f; paraco a b.  
(6) syâma aImg.b e; sanamusa a c(-kha aImg.f):sanmusa b  
(-kha e); jyo b; vacchâ e f; hita a; dhenu a e;  
kâi c.  
(7) Cf.(I),exc.: harî a; bhaya a,-ye c.

Bh.M., v.64

- Bhakti dâna bhai harana bhuja, Susânamda pârasa parasa. (I)  
Susa sâgara kî châpa, râga gaurî ruci nyârî; (2)  
Pada racanâ guru mamtra, mano âgama unahârî. (3)  
Nisa dina prema pravâha, dravata bhûdhara jyô nirjhara; (4)  
Hari guna kathâ agâdha, bhâla râjata lîlâ bhara. (5)  
Samta kamja posana vimala, ati piyûsa sarasî sarasa; (6)  
Bhakti dâna bhai harana bhuja, Susânamda pârasa parasa. (7)
- 

- (I) bhe a, bhaya e; harana b e; sukhânamda aImg.e,  
susâ- b.  
(2) sukha aImg.e f; râga:râya e.  
(3) manô c, mâno e; unahârî a, anuhârî f.  
(4) nisa a c:nisa aImg.b, nisi e, nisi f; bhûdhara jyô:trsp.c;  
jyo b, tyô e, jyaû f; nirajhara a.  
(5) guna c e; agâdha:apâra b.  
(6) samta b; posana b c e; piyûsa b; sarasî:sîja b.  
(7) Cf.(I), exc.: bhai:bhaye b; susânamda b.

- Mahimâ mahâ prasâda kî Surasurânanda sâmci karî. (I)  
Eka samai adhvâ calatça barâ vâka chala pâyē; (2)  
Deṣâdesî sisya, tinahu pîchai te sâyē. (3)  
Tina para svâmî ṣije, vavana kari vina visvâsî; (4)  
Tina taise paratacha, bhûmi para kîñî râsî. (5)  
Surasarî suvara puni udagale, puhupa rena tulasî harî; (6)  
Mahimâ mahâ prasâda kî Surasurânanda sâmci karî. (7)

- 
- (I) prasâda b; surasarânanda a, sursurâ- b; sâmci b.  
(2) same a, samai b, samaya e; barâ vâka:teva evâka a,  
barâ vâ vâka b.  
(3) dekhâdekhî aImg.c e; sisya aImg.b c e f;  
tinahû b, -hû e f, tinhai c; pîchai c(pîche e):pâche a,  
pâchê b, pâchâi f; khâyē e f, pâyē a.  
(4) tinha b; ṣije a:khije aImg.c e f, ṣîjhe b;  
vavana a c e:vacana b, bayana f; karî b; visvâsî b e.  
(5) tinha b; tese a, taise b; paratacha b:-takṣa a,  
-tachi c, -taccha f, pratyakṣa e; bhûmi para:bhûmîpa c,  
bhûma para a e; râsî b.  
(6) surasarî a:surasurî b, surasurî c e f; suvara b,  
sudhara e; puni:punîta a; uda-:guda- b;  
-gale c f:-galî a, -lagau b, -kale e; puhupa e;  
renu e, renu f.  
(7) Cf.(I).



Bh.M., v.66

- Mahâsatî sata ûpamâ, tyô sata Surasari ko rahyo. (I)  
Ati udâra dampati tyâgi gr̥ha vana ko gamane; (2)  
Acaraja bhayo tahâ eka sam̐ta suni jina ho vimane. (3)  
Baithe hute ekâm̐ta, âya asurani duṣa dîno; (4)  
Sumire sâramgapâni rūpa Narahari ko kîno. (5)  
Surasurân̐mda kî gharani ko,sata râsyo Narasim̐ha jayo; (6)  
Mahâsatî sata ûpamâ, tyô sata Surasari ko rahyo. (7)
- 

- (I) upamâ a b; sata<sup>2</sup>a c:satya b,satta e f; surasari cj.  
(cf.v.36.3):surasarî a,sûrasari b,surasurî c e f;  
kau c; rahyau c,raheu e.  
(2) udâri b; dampatya e,-patî f(for metre); tyâgi a;  
gamane c:gavane a e f,gauno b.  
(3) aciraja a,aci- c f; tahâ f(taha a):tahâ b c e;  
sunî b,suna f; jini hou b; vimane:bibhane e.  
(4) bethe a,bait̐hai b; âya:âi e; asurana b,asurana e;  
dukha aImg.e f; dîyo a b e,dîyau f.  
(5) sumare c; sâramgapâni e; kau f; kîyo a b e,kîyau f.  
(6) surasarâ- a,sursurâ- b; kî:kau b; gharanî a,gharari b;  
ko:kau c f; râkhyo aImg.,râkhyau f,râkheu e;  
narasîgha b,nrsim̐gha c; jayo a c:jyô e,jyo b,jahyo f.  
(7) Cf (I),exc.: tyô b; surasari b.

- Nipata Narahariyanamda ke karadâta Duragâ bhai. (I)  
Jhara ghara lakari nâhi, Sakti ko sadana vidârai; (2)  
Sakti bhakta so boli, dinahi prati barahi dârai. (3)  
Lagi parausi haumsa, Bhavani bhvai sö mârai; (4)  
Badale ki begari, munda vake ghara dârai. (5)  
Bharata prasanga jyô Kâlikâ Ladu desi tana më tai; (6)  
Nipata Narahariyanamda ke karadâta Duragâ bhai. (7)
- 

- (I) nipa b; ke a(kaï c):ko b e,kau f; durgâ b f.  
(2) jhara ghara:trsp.f; jhari b; nâhi a,nâhi e f;  
sakti e f; kau f; vidârai b,udârai e.  
(3) sakti a e f; bhakti b; so b,sö e f; dinahi a(-hi e f):  
dinahi b,nitahi c; dâre a,dârai f.  
(4) parausi c f(-osi a):-osi b,-osani e; hosa a e,hausâ b;  
bhvai sö c(bhvaïso f):bhaiso a,-sö e,bhui dai b;  
mâre a,mârai c,mâryo b.  
(5) ki:ke a b; begâra a b; munda a,mûda para b;  
ghara a c:om.b; sira e,sira f; dâre a,tharyo b.  
(6) prasanga jo b; kâlikâ a; ladu a b,lai e;  
dekhi aImg.e; më e:me a,mai b,mai c f.  
(7) Cf.(I),exc.: nipata b; kë c; bhâi b.

- Kabîra krpâ te parama tatva, Padma Nâbha paracau lahyo. (I)  
Nâma mahâ nidhi mantra, nâma hî sevâ pûjâ; (2)  
Japa tapa tîratha nâma, nâma vina aura na dûjâ. (3)  
Nâma prîti nâma vaira, nâma kahi nâmî bolai; (4)  
Nâma Ajâmila sâsi, nâma vandhana te solai. (5)  
Nâma adhika Raghunâtha te, Râma nikata Hanumata kahyo; (6)  
Kabîra krpâ te parama tatva, Padma Nâbha paracau lahyo. (7)
- 

- (I) tē c f; paraco a e,-ce b; lahyau c f.  
(2) nîdhi a; mantra:tantra b.  
(3) nâma nâma mahâ b; vinu a; dûjâ a.  
(4) prîti a,prîti c e f; vera a; kahî a,kahe b,kahai c;  
bole a b.  
(5) ajâmela a; sâsi a(-khî aImg.),sâkhi e f; tē f,tai c;  
sole a(kho- aImg.),kholai e f.  
(6) tē f; hanuvamta c,-mamta f; kahyau f.  
(7) Cf.(I),exc.: paraco c.

Bh.M., v.69

- Tatvâ Jîvâ dachina desa, vamsodhara râjata vidita. (I)  
Bhakti sudhâ jala samudra, bhaye velâvali gârhi; (2)  
Pûravajâ jyô rîti, prîti utarottara bârhi. (3)  
Raghukula sadrsa subhâva, siṣṭa guna sadâ dharma rati; (4)  
Sûra dhîra uddâra, dayâ para dakṣa ananya vrata. (5)  
Padama samda Padmâ padhati, praphulita kara savitâ udita; (6)  
Tatvâ Jîvâ dachina desa, vamsodhara râjata vidita. (7)
- 

- (I) tatva b; dakṣina a, -na e f; desa b e;  
vamsodhara b, vamsî- e, vamsoddhara f.  
(2) bhayo b c; velavalî a.  
(3) jyo b, jo a, nyo e; rîti a c; prîti a, prî b;  
uttarottara c, arotara f.  
(4) sadrsa aImg. b e f; subhâva b; siṣṭa a f (siṣṭa b):  
siṣṭi c, srṣṭi e; guna b c e f; dharmma b;  
rati a c: ratî b, rata e f.  
(5) sûra e f; uddâra..vrata: ura dayâ adanananna vrata b;  
udâra a e f; vrati a.  
(6) padama a c: paduma b, padma e, adasa f; khamda aImg. c e;  
padmâ c: padamâ a e f, padumâ b; padhati a (-ta b):  
padhita c e, paddhati f; praphûlita kari c.  
(7) Cf. (I), exc.: dachina desa me vamsodhara b; râjita a.

- Vinai Vyâsa mano pragata hvai jaga ko hita Mâdho kiyo. (1)  
Pahile Veda vibhâga, kathita Purâna astâdasa; (2)  
Bhâratâdi Bhâgauta, mathita uddhâryau Hari jasa. (3)  
Aba sodhe saba gramtha, artha bhâsâ vistâryau; (4)  
Lîlâ jai jai jaiti, gâya bhava pâra utâryau. (5)  
Jagannâtha ista vairâga sîva karunâ rasa bhîjyo hiyo; (6)  
Vinai Vyâsa mano pragata hvai jaga ko hita Mâdho kiyo. (7)
- 

- (1) vine a, vinaya e h; mâno a, manô c, manu d g h; prakata e h;  
hve a; kau d g; mād hau b f, mād hava e; kiyai b, kiyau f.  
(2) pahilaī c, pahale e; kathi b g; purâna aImg.e;  
astâdasa d e g h.  
(3) bharatâdi d, bhârata âdi e f; bhâgota a, bhâgavata e,  
bhâgottama h; mathi h; uddhâryau c f: -ryo a, -re d g,  
-reu e, -ro h, udhâryo b; yasa aImg.e f, jasa aImg. b h.  
(4) aba:au b; sodhe e h; saba:sada b; artha:om.b;  
vistâre a, -reu e, -ryo h.  
(5) lîlâdda a; jai<sup>I</sup>:jaya a h, je e; jai<sup>2</sup>:om.a, jaya e,  
jaya jaya h; jeti a, jayati e h; gâi b d e g;  
bhava:bhau b c; utâryo a b h, -reu e.  
(6) sri jagannâtha b e; ista..sîva:ko bhakti ati h;  
ista a; verâgya a, vair- d f g; sîva a d, sîva b;  
karunâ b c e f; bhîjau d g, -jyau f, -jai h; hîyo a.  
(7) Cf.(I), exc.: mâno b; hvai a; kau c; mād hava b;  
kiyo b.

Bh.M., v.7I

- Raghunâtha Gusâi Garura jyö, simhapauri thârhe rahai. (I)  
Sîta lagata sakalâta, vidita Purusottama dîni; (2)  
Sauca gaye Hari samga, krtya sevaka kî kîni. (3)  
Jagannâtha pada prîti, niramtara karata savâsi; (4)  
Bhagavata dharma pradhâna prasanna Nilâçala vâsi. (5)  
Utkala desa Urîsâ nagara Vainateya saba kou kahai; (6)  
Raghunâtha Gusâi Garura jyö, simhapauri thârhe rahai. (7)
- 

- (I) 'srî raghunâtha a b c e f; gosâi b; jyo b, jö c;  
sîgha- b; -pora a; thârhai c; rahe a, rahaï e f.  
(2) 'sîta b e; lagâta a; purusotama a, purasotma b.  
(3) 'sauca b, 'soca e; harî a; 'samga b; 'sevaka b.  
(4) khavâsi aImg.c e, savâsi b.  
(5) bhagavanta a; dharmma b; prasanna nilâçala vâsi b.  
(6) utakala a f; desa b e; urîsâ b; venateya a, vaina-  
teja c; kou c; kahe a, kahaï c e f.  
(7) Cf.(I), exc.: gusâi a; ज्या c; thârhe c.

- Nityânamda Kṛṣṇa Caitanya kî, bhakti dasô disi vistarî. (I)  
Gaura desa pâṣamda meti kiyo bhajana parâyana; (2)  
Karunâ simḍhu kṛtajña, bhaye agatina gati dâyana. (3)  
Dasadhâ rasa âkrâmta, mahata jana carana upâse; (4)  
Nâma leta nihapâpa, durita tihi nara ke nâse. (5)  
Avatâra vidita pûrava mahî, ubhai mahata dehî dharî; (6)  
Nityânamda Kṛṣṇa Caitanya kî, bhakti dasô disi vistarî. (7)
- 

- (I) srî nityânamda a b c e; daso a, dasau b, dasô e;  
disi aImg. b e.  
(2) gora a; desa pâkhamda b e; kiyo b, kiyau f;  
parayena b.  
(3) karunâ b e f; sîdhu b; agatani c, aganita f;  
dâyena b.  
(4) dasadhâ b e; rasa b; akrâmti a, âkrâmti b e f;  
mahamta a; carana b e f; upâse b, -sê c.  
(5) nâma:nâva b; nihpâpa a, duhpâpa b e; dûrita b;  
tehi b, hi a, tihî f; nâsai c.  
(6) autâra e; mahi c; ubhaya a e, -ye b; mahamta a c f.  
(7) Cf. (I), exc.: daso c; disi b, disi c.

- Sûra kavita suni kauna kavi, jo nahi sira cālana karaī. (I)  
Ukti coja anuprâsa, varana asthiti ati bhârî; (2)  
Vacana prîti nirvâha, artha adbhuta tuka dhârî. (3)  
Prativimbîta divi diṣṭi, hr̥dai Hari lîlâ bhâsî; (4)  
Janma karma guna rûpa, sabai rasanâ parakâsî. (5)  
Vimala buddhi guna aura kî,jo yaha guna 'sravanani dharai; (6)  
Sûra kavita suni kauna kavi, jo nahi sira cālana karaī. (7)
- 

- (I) 'sûra kavitta e; kona a; nahî e f; 'sira b e; kare a.  
(2) anaprâsa b; sthiti c; ati:om.b.  
(3) pr̥ti nirvvâha b; adabhuta a.  
(4) prativimbîta a; divya e; diṣṭa a b,dr̥ṣṭi e;  
hr̥de a,hr̥daya e f; bhâsî b.  
(5) janama karama c f; guna e; sabai:baisa f;  
parakâsî b.  
(6) guna<sup>I</sup>:guni c,guna e; ora a; yaha:vaha a,yeha b;  
guna<sup>2</sup>:guna e f; 'sravanani a e; dhare a.  
(7) Cf.(I),exc.: 'sura b; sira b.



Bh.M., v.74

Braja vadhû rîti Kalijuga viṣai Paramānamda bhayo prema keta.(I)

Paugamda bâla kisora gopa lîlâ saba gâi; (2)

Acaraja kahâ yaha bâta huto pahilo ju sasâi. (3)

Nainani nîra pravâha, rahata româma raini dina; (4)

Gadagada girâ udâra, Syâma sobhâ bhîjyo tana. (5)

Sâramga châpa tâki bhai sravana sunata âvesa deta; (6)

Braja vadhû rîti Kalijuga viṣai Paramānamda bhayo prema keta.(7)

---

(I) kaliyuga a e f, kalajuga b; viṣe a e, viṣai f;

bhaya b, bhaya f; kata b.

(2) pogamda a; kisora b, kaisora f.

(3) aciraja c f, âscaryya b; yaha:îha a, îhi e; hutau e f;

pahilo b c(-lau f):pahilo a, pahalau e; sakhâi aImg.c e f.

(4) nenana a, nayanani e; raheta b; rena a, raina f.

(5) syâma a e f; sobhâ e; bhîjo a, bhîjeu e, bhîjyau f.

(6) sâramga a e; sravana e f; âvesa b e.

(7) Cf.(I), exc.: kalijuga a b; bhayo b; keta b.

Bh.M., v.75

- 'Śrī Kesau Bhaṭa nara mukuṭa mani, jini kī prabhutā vistarī.(1)  
Kāsamīra kī chāpa, pāpa tāpana jaga māṇḍana; (2)  
Dṛṣṭha Hari bhakti kuṭhāra āna dharma vitapa vihaṇḍana. (3)  
Mathurā madhya malecha, vāda kari varavata jīte; (4)  
Kājī ajita aneka, deśi paracai bhaibhīte. (5)  
Vidita bāta saṁsāra saba, saṁta sāsī nāhina durī; (6)  
'Śrī Kesau Bhaṭa nara mukuṭa mani, jini kī prabhutā vistarī.(7)
- 

- (1) 'srī:om.f; kesau c:ke'so a,keso b,kesava e,kesau f;  
bhaṭṭa b; mukuṭa c; mani e f; jinha b,jina e f;  
vistarī b.  
(2) kāsmīra c,-ri f,kāsmīra e; tāpani a f; māṇḍana:  
saṇḍana c.  
(3) bhakta b; dharmma b,dharama c.  
(4) maleccha e; varavara b; jīti c.  
(5) ajīta b; dekhi aImg.e f,daideśi b; parace bhayabhīte e.  
(6) saṁsāra b; saṁta b; sākhi aImg.c e f; nāhina b.  
(7) Cf.(1),exc.: mukuṭa c.

Bh.M., v.76

- Śrī Bhaṭa subhata pragatyō aghata, rasa rasikani mana moda ghana. (I)  
Madhura bhāva sammilita, lalita līlā suvalita chavi; (2)  
Niraṣata haraṣata hṛdai, prema varaṣata sukalita kavi. (3)  
Bhava nistārana heta, deta dṛṛha bhakti sabani nita; (4)  
Jāsu sujasa sasi udai, harata ati tama bhrama śrama cita. (5)  
Anamda kamda śrī Namda suta, śrī Vṛṣabhāna sutā bhajana; (6)  
Śrī Bhaṭa subhata pragatyō aghata, rasa rasikani mana moda ghana. (7)
- 

- (I) 'subhata b; pragatyau f; rasikani a, rasikana b e f.  
(3) niraṣata a: nirakhata aImg.c e f, niraṣata b; haraṣata b,  
harakhata f; hṛdaya a; varaṣata b, varaṣata f.  
(4) bhava: bhau b; nistāra a; hetu f; deta: de a;  
sabana e.  
(5) suyasa aImg.e, suyasa c; 'sasi aImg.e; udaya a;  
śrama b; cita a.  
(6) vṛṣabhānu e f.  
(7) Cf. (I), exc.: bhaṭta subhaṭta b; pragatyau c.

Bh.M., v.77

- Hari Vyâsa teja Hari bhajana ke, Devî ko dikṣâ dai. (1)  
Secara nara kî sisya, nipata acaraja yaha âvai; (2)  
Vidita bâta samsâra, samta musa kirati gâvai. (3)  
Vairâgina ke vṛnda, rahata sāga<sup>I°</sup> Syâma sanehî; (4)  
Jyô jogesvara madhya, mano sobhita Vaidehî. (5)  
Śrî Bhaṭa carana raja parasa te sakala sisti jâko nai; (6)  
Hari Vyâsa teja Hari bhajana ke, Devî ko dikṣâ dai. (7)
- 

- (1) 'srî hari vyâsa a b c e; ke:kari b,bala e,navala f;  
kô c; diksyâ b,dichyâ c.  
(2) khecara aImg.b c e f; 'sisya a e f; aciraja c;  
âve a,âvai f.  
(3) 'samsâra b; mukha a c e f; gâve a,gâvai f.  
(4) verâgina a,vairâgini e f; 'syâma a e f.  
(5) jyo b; jogesvara c,yogesvara e; mâno b,manô c;  
'sobhita b e; videhî a,vedehî b.  
(6) bhaṭṭa b f; carana b e f; parasi e; tē c f,kai e;  
sisti a c:srsti b e f; jâkaū c,jâkî e,jakô f.  
(7) Cf.(I),exc.: 'srî harî vyâsa a,'srî harî vâsa b;  
ke b; diksyâ a,dichyâ b,dichâ c.
-

Bh.M., v.78

- Ajñâna dhvâmta amtaha karana, dvitiya Divâkara avataryo. (1)  
Upadese nr̥pasimha, rahata nita âjñâkârî; (2)  
Pakka vr̥kṣa jyô naye, samta poṣaka upakârî. (3)  
Vânî bholâ Râma, suhr̥da sabahina para châyâ; (4)  
Bhakta carana raja jâci, visada Râghava guna gâyâ. (5)  
Karamacamda Kasyapa sadana bahuri âya mano vapu dharyo. (6)  
Ajñâna dhvâmta amtaha karana, dvitiya Divâkara avataryo. (7)
- 

- (1) dhvâmta e f:dhvâmtah a,dhvam̐ta b,dhvâmtva c; amtaha:  
om.a,amtahi e,-hî f; karana b; dvitîya a e,dutîya f;  
autaryo b,-ryau c,avataryau f.  
(2) upadeso a,-desa b,-dese e; nr̥pasimgha a c,-sîgha b;  
niti b; ajñâ- a b.  
(3) pakka:jakta b; vr̥cha c; jyo a b; naye a(cf.nâi,  
v.77.6):nâi b,nâye c,nâya e f.  
(4) sabahî b.  
(5) carana cj.(cf.vv.72.4;77.6,etc.):carana a b c e f;  
jâci:yânci e; visada b e f; râghava a e:râghau b f,  
râgho c; guna a e f.  
(6) kasyapa e; âya:âi b e; mâno b,manaü c,manôe;  
dharyau c f.  
(7) Cf.(I), exc.: dhvâmta c; dvitiye diyâkara so  
avataryau b.

Bh.M., v.79

- Śrī Vithala Nātha Braja rāja jyō Lāla larāya kai suṣa liyo.(1)  
Rāga bhoga nita vividha, rahata aparicaryā tatapara; (2)  
Sajyā bhūṣana vasana, racita racanā apane kara. (3)  
Vaha Gokula vaha Namda, sadana dīchita ko sohai; (4)  
Pragata vibhau jahā ghoṣa(camda)<sup>I°</sup>, deṣi Surapati mana mohai.(5)  
Vallabha suta bala bhajana ke, Kalijuga me Dvāpara kiyo; (6)  
Śrī Vithala Nātha Braja rāja jyō Lāla larāya kai suṣa liyo.(7)
- 

- (1) śrī:om.f; vitthala e f; braja:vrja b; larāye a,  
larāi b e; kai b f(kāi c):ke a e; sukha aImg.c e f;  
liyau f.  
(2) niti vividhi b; rahata:harata e; paricaryā a(-ryyā e f):  
paricarjā b,paracaryyā c.  
(3) sajyā a b:sejyō c,sayyā e,sejyā f; bhuṣana a,bhūṣana e;  
racita a,racata b,rucira e.  
(4) dīchita a c:dikṣita b,dīkhata e,dīcchita f; sohe a,  
johai e.  
(5) pragata:ghata b; vibho a,vibhava e; jahā a b c f;  
camda:om.e f; dekhi aImg.c e; mana:om.b; mohe a.  
(6) villava suta b; bala bhajana:vallabha jana e;  
kaliyuga aImg.e f; mai b,maī c f,mē e; kiyau f.  
(7) Cf.(I),exc.: jyo b; larāya a,larāe b.
-

- 'Śrī Vithalesa suta suhr̥da 'śrī Govardhana dhara dhyâiye. (1)  
'Śrī Giradhara jû sarasa, sîla Govimda ju sâtha hi; (2)  
Bâla Kṛṣṇa jasa vîra, dhîra 'śrī Gokula Nâtha hi. (3)  
'Śrī Raghu Nâtha ju mahâ râja 'śrī Jadu Nâtha hi bhaji; (4)  
'Śrī Ghana Syâma ju page Prabhu pada anurâgî sudhi saji. (5)  
E sâta pragata Vibhu bhajana jaga,târata tasa jasa gâiye; (6)  
'Śrī Vithalesa suta suhr̥da 'śrī Govardhana dhara dhyâiye. (7)
- 

- (1) vit̥thalesa c f, vit̥th̥thalesa aImg.e; suta:om.b;  
govardhana b f, govarddhanā c e; dhari c; dhyâiye a c,  
-iyai b f.  
(2) giridhara b e; 'sarasa b; 'sîla b e f; hî b.  
(3) yasa e; hî b.  
(4) hî bhajî b.  
(5) 'syâma aImg.e f; 'suprabhu b; pada:om.a e f;  
'sudhi 'sajî b.  
(6) e:ye e; vibhû b; torata e, târana f; tasa:om.a,  
tasya c; yasa aImg.e; gâiye a c, -iyai b f.  
(7) Cf.(1), exc.: suhr̥dai b; govardhana b; dhâiye a.

Bh.M., v.8I

- Giridharana rîjhi Kṛṣṇa Dâsa ko nâma mājha sâjho diyo. (I)  
Sṛî Vallabha guru datta, bhajana sâgara guna âgara; (2)  
Kavita nosa nirdûṣa, Nâtha sevâ me nâgara. (3)  
Vânî vamdata vidûṣa, sujasa Gopâla alamkrta; (4)  
Braja raja ati ârâdhya, vahai dhârî sarvasu cita. (5)  
Sânidhya sadâ Haridâsa varyya, gaura Syâma dṛṛha vrata liyo; (6)  
Giridharana rîjhi Kṛṣṇa Dâsa ko nâma mājha sâjho diyo. (7)
- 

- (I) gira- a; rîjha a, rîjhi b; kô a c, kaü f;  
nâma: nâva c; mājha a b: mājhi c, māmja e f;  
sâjhi b, sâjhau f; diyau f.  
(2) guṇa e.  
(3) kavitta a b c e; noṣe a, nokha e f; nirdoṣa a e f;  
sevâ b; me a(mē c e): ko b, maî f; nâgara: sâgara b.  
(4) vânf e; vamdata c, vidita b; vidûṣa b; suyasa aImg.e.  
(5) braja: vrja b; vahe a; cita b.  
(6) sânidhya b; varyya c f: varjya a, vraja b, varya e;  
gora a; syâma aImg.e f; vrata: vrta a c.  
(7) Cf.(I), exc.: -dharana rîjhi b; ko a, kaü c;  
nâma c; sâjhi kiyo b.



Bh.M., v.82

- Varddhamâna Gaṅgala gaṁbhîra, ubhai thaṁbha Hari bhakti ke.(I)  
'  
Srî Bhâgauta baṣâni, amṛta mai nadî vahâî; (2)  
Amala karî saba avani, tâpa hâraḁa suṣa dâî. (3)  
Bhaktana sô anurâga, dîna sô parama dayâ kara; (4)  
Bhajana Jasodâ Namda, samta saṁghaṁa ke âgara. (5)  
Bhîṣama Bhaṭṭa aṁgaja udâra, Kalijuga dâtâ sugati ke; (6)  
Varddhamâna Gaṅgala gaṁbhîra, ubhai thaṁbha Hari bhakti ke.(7)
- 

- (I) vaddha- b, srî varddha- e; gaṁgala gaṁgala b, maṁgala e;  
ubhe a; thaṁbha:ma b.  
(2) bhâgota a, bhâgavata b e; bakhâni aImg.e;  
mai f(maî c):maya a e, me b.  
(3) saba:sabha b; sukha aImg.e.  
(4) bhaktani c; sô<sup>I</sup>:so b; sô<sup>2</sup>:so b f.  
(5) yasodâ e, josodâ b.  
(6) bhîṣma a, bhîṣma b; bhaṁa a c e; udâra ati e;  
kaliyuga a c e f; ke:kai b.  
(7) Cf.(I), exc.: varddhamâna gaṁgala b; thaṁbha b.

- Râma Râsi paratâpa te, Sema Gusâi sema kara. (1)  
Raghunamdana ko dâsa, pragata bhûmamâdala jânai; (2)  
Sarvasu Sîtâ Râma, aura kachu ura nahi ânai. (3)  
Dhanuka bâna sô prîti, Svâmi ke âyudha pyâre; (4)  
Nikata niramtara rahata, hota kabahû nahi nyâre. (5)  
Sûravîra Hanumanta sadrsya, parama upâsaka prema bhara; (6)  
Râma Râsi paratâpa te, Sema Gusâi sema kara. (7)
- 

- (1) râsi c:râsa a,râsi b,râma e,dâsa f; pratâpa e;  
të c f; sema<sup>(bis)</sup>:khema aImg.e; gosâi b,gusâi e f.  
(2) dâsa:dâsya b; prakata e; bhu- a; jâne a,jânai c,  
jânyo e.  
(3) saravasa a,sarvasa f; ora a; nahî a,nahî e f; âne a,  
ânai c,ânyo e.  
(4) dhanusa b e f; so b; pyârai b.  
(5) kabahu a b; nahî a,nahî e f; nyârai b.  
(6) sûradhîra c,sûravîra e; hanuvamta c,hanumamta ke e,  
hanumata f; sadrsya b,sadrsa c e f.  
(7) Cf.(I),exc.: sema<sup>I</sup>:khema a.

Bh.M., v.84

- Vithala Dâsa Mâthura mukuta, bhaye amânî mânadâ. (1)  
Tilaka dâma sô prîti, gunahi guna amtara dhâryo; (2)  
Bhaktâni ko utkarsa, janma bhari rasana ucâryo. (3)  
Sarala hrđai samtosa, jahâ tahâ para upakârî; (4)  
Utsava mē suta dâna, kiyō karma duhkara bhârî. (5)  
Hari Govimda jai jai Govimda girâ sadâ ânamdadâ; (6)  
Vithala Dâsa Mâthura mukuta, bhaye amânî mânadâ. (7)
- 

- (1) viṭhala a:viṭṭh- b f, srī viṭṭh- c, viṭṭh- e; mukata c;  
bhayo e, bhayau f; mânada a c, mânaprada e.  
(2) dâma:dâsa e; so b; gunahi b:-hî a c, -hî f, gunahi e;  
guni c, guna e; dhâryau c f, -reu e.  
(3) bhaktani b:-ana a e f, bhâktani c; ko:ke b;  
uttakarsa a, uta- f; janama c f; rasanâ b;  
ucâryo a:-ryau c f, -reu e, uccâryo b.  
(4) hrde a, hrdaya e; jahâ a; tahâ c f.  
(5) utsau c; me a, mai b, maî c; kiyau f;  
karma:krma e; duhkara c j. (for metre):duhakara c,  
duhkrta a b, duskrta e, dusakara f.  
(6) je je a, jaya jaya e; girâhu sada e;  
ânamda a, ânamdakrta e.  
(7) Cf. (1), exc.: mâthura:mâkuta b; bhayo c; mânamda a.

- Hari Râma Hathîle bhajana bala, rânâ ko utara diyo. (1)  
 Agra teja udâra sughara sutharâi sîvâ; (2)  
 Prema punja rasa râsi, sadâ gadagada sura grîvâ. (3)  
 Bhaktana ko aparâdha, karai tâko phala gâyo; (4)  
 Hiranyakasipa Prahlâda, parama dr̥ṣṭâṃta diṣâyo. (5)  
 Sasphuṭa vaktâ jagata me, râjasabhâ nidharaka hiyo; (6)  
 Hari Râma Hathîle bhajana bala, rânâ ko utara diyo. (7)

- (1) râma:nâma b; rânâ kau c; utara a; diyo f.  
 (2) sughara b; sîvâ b, sîvâ c, sîvâ e.  
 (3) râsi e; gadgada f; sura:svara b;  
 grivâ a(grivâ aImg.), grivâ c.  
 (4) bhaktani c; kau f; kare a; tâkau c.  
 (5) hiranyakasipa a f:-kasya b, -kasipu e, hiranyakasyapa c;  
 prahalâda a b f; parama b c f:para a, pragata e;  
 dr̥ṣṭâṃta b; diṣâyo a c(dikhâyo aImg.e):deṣâyo b,  
 diṣâyau f.  
 (6) sphuṭa a c; vakatâ a f; jagata:jakta jakta b;  
 mē a, mai c, mai f; hiyo f.  
 (7) Cf.(1), exc.: hathile b; rânâ kō c; utara a.

- (1) Kamalâkara Bhata jagata më, tatvavâda ropi dhvajâ. (1)  
Pam̐dita kalâ pravîna, adhika âdara dai âraja; (2)  
Sampradâya sira chatra dvitiya manô Madhvâcâraja. (3)  
Jiteka Hari avatâra, sabai pûrana kari jâne; (4)  
Paripâtî dhvaja vijai, sadrsa Bhâgavata basâne. (5)  
Srutism̐rti sammata Purâna, tapta mudrâ dhârî bhujâ; (6)  
Kamalâkara Bhata jagata më, tatvavâda ropi dhvajâ. (7)
- 

- (1) jagata:jakta b; me a,mai b,maï c; dhujâ f.  
(2) pam̐dita b; pravîna e; dai b:dehi a c,de e f.  
(3) sampradâya b; sira e; dvitiye b,dvitiya e f;  
mâno a b; mâdhvâ- b.  
(4) jiteka c:jeteka b,jetika a e f; harî a,hâra e;  
autâra b; sabe a; pûrana b e; jânai b f,jânê c.  
(5) paripâtî a,parapâtî b; vijaya a,-ye b;  
sadr̐sa aI b e f; bhâgauta c f; basâne cj.(bakhâ-  
ne a e):basânai b,bakhânê c,bakhânai f.  
(6) srutisumritta b; samvata e; purâna a b e;  
bhujâ:dhvajâ a.  
(7) Cf.(I),exc.: dhujâ c.

Bh.M., v.87

- Braja bhūmi upāsaka Bhaṭṭa so, raci paci Hari ekai kiyo. (1)  
Gopya sthala Mathurā maṇḍala jite Vārāha baṣāne; (2)  
Te kiye Narāyana pragata prasiddha prthivī mē jāne. (3)  
Bhakti sudhā ko simḍhu, sadā satasanga samājana; (4)  
Parama rasajña ananya, Kṛṣṇa līlā ko bhājana. (5)  
Jñāna samārata pakṣa ko nāhina kou saṁdana viyo; (6)  
Braja bhūmi upāsaka Bhaṭṭa so, raci paci Hari ekai kiyo. (7)
- 

- (1) bhumi a; upāsika a f, -sika b; bhata saū b;  
eka a, yaikai b; kiyau f.  
(2) gopasya thala b; jete a, jīte b, jise e; varaha b;  
bakhāne a e, baṣānāi c.  
(3) narāyana c(-ana aImg.): narāena a, nārāyena b, nārāyana e f;  
prakāta e; prasidhya b; prthivī c: prathvī a, prahamī b,  
prthvī e f; me a, mai b; jānai b, -nē c, -na f.  
(4) ko:kau f; simḍhu b; sadā:dā b; sabhāja b.  
(5) atanya e; ko:kau f.  
(6) smārata c, -taka e; pacha b, pachi c, paccha f;  
ko:kou b, kō f; nāhina..viyo:samdana kau nāhina viyo c;  
khamdana aImg.e; viyo:biyau f.  
(7) Cf.(I), exc.: om.b; bhūmi upāsaka a; bhata c;  
ekai c.

- Śrī Braja vallabha Vallabha su,durlabha suṣa nainani diye.(1)  
Nr̥tya gāna guna nipuna, rāsa mē rasa varasāvata; (2)  
Aba līlā lalitādi, valita dāmpatihi rijhāvata. (3)  
Ati udāra nistāra, sujasa Braja maṁdala rājata; (4)  
Mahā mahotsava karata, bahuta sabahī suṣa sājata. (5)  
Śrī Nārāyaṇa Bhaṭṭa prabhu,parama prīti rasa vasa kiye; (6)  
Śrī Braja vallabha Vallabha su,durlabha suṣa nainani diye.(7)
- 

- (1) vr̥ja b; vallabha su amg.c e:vallasu a b,suvallabha f;  
durlabha:sudullabha c; sukha a e; nenani a,  
nayanana e; diyo b c.  
(2) nr̥tya a,nir̥ta b; guṇi e,guṇa f; nīpuna a,nipuna e;  
rāsa aImg.,rāsi b; me a,mai b,maī c; varasāvata c:  
varis- b,varas- a e f.  
(3) laliti e; dāmpatihi f.  
(4) suyasa e.  
(5) mahotsau b; sukha a e f.  
(6) nārāyaṇa aI e f,-yena b; bhaṭṭa a; rasa vasa:rasava a;  
vasa e; kiyo b,kiyē c.  
(7) Cf.(I),exc.: braja b; vallabha su a; su durlabha:  
om.b,ju dullabha c; nainanī b.

Bh.M., v.89

- Samsâra svâda susa vâmta jyô duhû Rûpa Sanâtana tyâga diyo.(1)  
Gaura desa Bangâla, hute sabahî adhikârî; (2)  
Haya gaya bhavana bhamdâra vibhau bhûbhuja anuhârî. (3)  
Yaha susa anitya vicâri, vâsa Vrndâvana kîno; (4)  
Jathâ lâbha samtosa, kumja karavâ mana dîno. (5)  
Braja bhûmi rahasi Râdhâ Kṛṣṇa bhakta toṣa uddhâra kiyo; (6)  
Samsâra svâda susa vâmta jyô duhû Rûpa Sanâtana tyâga diyo.(7)
- 

- (1) sukha a lmg.e f; vâmti b; jyo a; duhu a b;  
srî rûpa e; tyâgi a b f.  
(2) gora a; desa e f; sabhahî b; adhirî a.  
(3) haya..bhavana:hai gai vibhau bhauna b; vibhau b c f:  
vibho a,vibhava e; anuhârî a c:unahârî b f,asuhârî e.  
(4) susa c(sukha a e f):syausa b; vicâra a e,-rî b;  
vrndâva e; kîno c,kinhau f.  
(5) yathâ a e f; kuja a; dîno c,dînhö f.  
(6) rahasi c:rahasya a e f,rahasî b; bhakti a b f; uddhâ c.  
(7) Cf.(I),exc.: samsâra b; sukhavâmti a,susavâmta c;  
duhû b; tyâga a,tyâgi c; diyo b.



Bh.M., v.90

- (Śrī)<sup>I°</sup> Harivam̐sa Gusâi bhajana kī rīti sakṛta kou jāni hai. (I)  
(Śrī)<sup>I°</sup> Rādhā carana pradhāna, hr̥dai ati sudṛṛha upāsī; (2)  
Kunja keli dāmpatī, tahā kī karata savāsī. (3)  
Sarvasu mahā prasāda, siddhatā ke adhikārī; (4)  
Vidhi niṣedha nahi dāsa, ananya utkāṭa vrata dhārī. (5)  
Śrī Vyāsa suvana patha anusarai, soi bhale pahicāni hai; (6)  
(Śrī) Harivam̐sa Gusâi bhajana kī rīti sakṛta kou jāni hai. (7)
- 

- (I) harivam̐sa aI b e f; gosâi a, -ī e, gosâi b; ritī a;  
sakṛta a c: sakita b, sukṛta e f; koū c, koīe; he a.  
(2) carana b e f; hr̥de a, hr̥daya e; upāsī b.  
(3) dāmpati b c e f; kī:ko e; khavāsī aImg.e f.  
(4) prasāda b; siddhatā e a: prasiddhatā b, pras- f,  
prasiddhitā c; ke:ko a.  
(5) niseda f; nahī b e; dāsa b, dāma f; ananya utkāṭa:  
anātaphaṭṭa b; utakāṭa e f.  
(6) śrī:om.a b e f; suana a, suyena b, sūvana f;  
anusare a; soi b e:sâi a, soī c f; bhalai b f;  
bhalē c; he a, haī c.  
(7) Cf.(I), exc.: harivam̐sa b; riti a; sakrita b.
- 


I° Om.for metre.

- Âsa dhîra udyota kara, Rasika châpa Hari Dâsa kî. (I)  
Jugala nâma so nema, japata nita kumja vihârî; (2)  
Avalokata rahaî keli sasî suṣa ke adhikârî. (3)  
Gâna kalâ gamdharva, Syâma Syâmâ ko toṣaî; (4)  
Uttama bhoga lagâya, mora marakata timi poṣaî. (5)  
Nṛpati dvâra thârhe rahaî, darasana âsâ jâsa kî; (6)  
Âsa dhîra udyota kara, Rasika châpa Hari Dâsa kî. (7)
- 

- (I) âsa b e; udyota:uradota e; rasika b.  
(2) yugala a e; sô c e, saü f; vihârî a.  
(3) aulokita b; rahe a b; kelî a; sakhi sukha aImg.e f.  
(4) syâma a e; syâmâ aI e; kô c f; toṣe a e, toṣai b.  
(5) uttima b; lagâye b, lagâi e; markata e;  
pose a e, poṣai b.  
(6) rahë a, rahe b e; darsana b, darsana e; âsâ a e;  
jâsu a.  
(7) Cf.(I), exc.: âsâ b; kara rasika:karasika a,  
ko rasika b; harî a.

Bh.M., v.92

- Utkarṣa tilaka aru dâma ko, bhakta iṣṭa ati Vyâsa ke. (1)  
Kâhû ke ârâdhya, maccha kacha sūkara narahari; (2)  
Vâmana pharasâ dharana seta bamdhana sailakari. (3)  
Ekani ke yaha rîti, nema navadhâ sô lâye; (4)  
Sukala Sumosana suvana, acyuta gotrî ju larâyê. (5)  
Nauguna tori nûpura guhyo, mahata sabhâ madhi râsa ke; (6)  
Utkarṣa tilaka aru dâma ko, bhakta iṣṭa ati Vyâsa ke. (7)
- 

- (1) utkaṣa b, utakarṣa c f; ko:kau f; iṣṭa a; kē c f, ko e.  
(2) ârâdhi b; macha b c; kaccha e f; sūkara narahari:  
trsp.f; sukara a, sū- b e; narahara a, -rî b.  
(3) parasâ e; setu e; bamdha c(after corr.);  
sailakari c:selakara a, sailâkara b, sailanakari e,  
ju sailakari f(for metre).  
(4) ekana a f, ekata e; kē f; naudhâ b; so a;  
lâye a:-yai b, -yo c, -yē f, lyâyê e.  
(5) sukula b f; sumokhana e f; suana a, sunanu b;  
acuta gotri b; ju c e f:jo a, yo b;  
larâyai b, -yo c, -yē f.  
(6) noguna a, nauguna b f; torî a, taura e; nupura a,  
nûpûra c; guhyau c f; madhya a; râsa a;   
ke a(kē f):kai b c, ko e.  
(7) Cf.(I), exc.: utkarṣa b; ko:kau c; ke:kai c.

- Śrī Rūpa Sanātana bhakti jala Jīva Gusāi sara gambhīra. (1)  
Velā bhajana supakka, kaṣāya na kabahū lāgi; (2)  
Vṛmdāvana drr̥ha vāsa, jugala caranani anurāgi. (3)  
Pothī leṣana pāni, aghaṭa achara cita dīno; (4)  
Sadagramthani ko sāra, sabai hastāmala kīno. (5)  
Samdeha gramtha chedana samartha rasa rāsa upāsaka  
parama dhīra; (6)  
Śrī Rūpa Sanātana bhakti jala Jīva Gusāi sara gambhīra. (7)
- 

- (1) jīva c:śrī jīva a b e f; gosāi a, gusāi b; gabhīra a.  
(2) supakka a b c:sukhaka e, supakva f; kaṣāi b;  
kabahū a b.  
(3) drr̥ha:rha b; yugala e; caranani b e.  
(4) pothā b; leṣana a(lekh- a lmg.e f):līṣyana b, leṣane c;  
pāni c:pāni a, pāna b e f; ghaṭa b; akṣara e f;  
dīnō c, dīnau f.  
(5) -gramthana a b e; kau f; sabe a; kīnō c, kīnau f.  
(6) gramthi f; samaratha a; rāsi b e; upāsika b.  
(7) Cf.(I), exc.: gusāi a, gosāi b; gambhīra a.

Bh.M., v.94

- '  
Sṛī Vṛmdâvana kī mādhurī, ina mili âsvâdana kiyo. (1)  
Sarvasu Râdhâ ravana, Bhaṭṭa Gopâla ujâgara; (2)  
Riṣîkesa Bhagavâna, Vipula Vîthala rasa sâgara. (3)  
Thânesvarī Jagannâtha Lokanâtha(mahâmuni<sup>I°</sup>)Madhu 'sṛī Raṅga;(4)  
Kṛṣṇa Dâsa Paṁdita ubhai adhikârī Hari aṅga. (5)  
Ghamamḍī Jugala Kisora Bhr̥tya Bhûgarbha Jīva dṛṛha vrata  
liyo;(6)  
'  
Sṛī Vṛmdâvana kī mādhurī, ina mili âsvâdana kiyo. (7)
- 

- (1) 'sṛī:om.f; vimdâvana b; ina e f:ina a,ini b,ine c;  
mila e; asvâdana a,ausvâdana b; kiyau f.  
(2) sarasva a,sarvasa f; ravana:ramana b; bhata b.  
(3) riṣîkesa a c(hṛṣī- aImg.):riṣîkesa b,hṛṣîkesa e,  
riṣîkesa f; vîthala f:vith- a b,vîtt- c,vîtt- e.  
(4) thânesvârī b; mahâmuni a c e f:-nī b;  
madhu f:madhū a c,madhura b,mathu e.  
(5) paṁdita b.  
(6) yugala e f; kisora a,kisora b; bhr̥tya:om.e,nṛtya a;  
liyau f.  
(7) Cf.(I),exc.: ini c; âsvâdana a b.
-

- '  
Śrī Rasika Murâri udâra ati matta gajahi upadesa diyo. (1)  
Tana mana dhana parivâra, sahita sevata samtana kahâ; (2)  
Divya bhoga âratî, adhika Harihû te hiya mahâ. (3)  
'  
Śrī Vṛmdâvana canda Syâma Syâmâ ramga bhîne; (4)  
Magana prema pîyûsa, payadha parace bahu dîne. (5)  
'  
Śrī Haripriya Syâmânamda vara bhajana bhûmi uddhâra kiyo; (6)  
'  
Śrī Rasika Murâri udâra ati matta gajahi upadesa diyo. (7)
- 

- (1) rasika b; mûrâri a; gajahî f; upadesa aImg.e f;  
diyo c e(diyau f):diye a,diya b.  
(2) sahita:om.b; samtanha b,samtani c; kahâ a f:kaha b,  
kahi c e.  
(3) âratî b; harihû c e(-hû f):-hu a,-ha b; tē c;  
hîya b; mahâ a f:maha b,mahi c e.  
(4) 'syâma 'syâmâ aI e f; bhine b,bhîne c.  
(5) suprema e; pîyûsa f(for metre):piyusa a,piyûsa b c e;  
payadhi a,payodhi b; paraco b,paracai f; dîne c.  
(6) haripryâ b; 'syâm- a e f; bhumi a; uddhâ a  
(uddhâra aImg.),udhârâ b; kiyo c e(kiyau f):kiye a,  
kiya b.  
(7) Cf.(I),exc.: rasika b; murâri a; udâri b;  
matya b; upadesa a; diye b.

C H A P T E R      I V

TRANSLATION

TRANSLATION.  
-----

- I) (vv.I-4) Scope of the Bhakta Mâla.
- 2) (vv.5-27) Bhaktas and bhakti sources in the  
past ages.
- 3) (vv.28-48) The four major bhakti systems.  
The founders and their disciples.
- 4) (vv.49-58) Bhakti virtues illustrated.
- 5) (vv.59-69<sup>I°</sup>) Worshippers of Râma.
- 6) (vv.70-95<sup>2°</sup>) Worshippers of Kṛṣṇa (and Râdhâ).

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I°. To this section belong also the verses 78 and 83.

2°. The verses 78 and 83 deal with worshippers of Râma.



GARLAND OF THE FAITHFUL.

Scope of the Bhakta Mâla (vv.I-4).

v.I

The faithful, faith, the Holy one, the teacher, though four  
in name, are one in essence. (I)

By the homage of their feet, a multitude of offences is  
destroyed. (2)

v.2

Considering all kinds of blessing, no other thing is better: (I)

If he sings the glory of the Lord's servants, a servant of  
the Lord becomes (himself) a form of blessing. (2)

v.3

(So) has it been declared by all the saints, by the Vedas,  
the Purâṇas and all the histories: (I)

(Only) two are worthy of adoration: the Lord and the  
Lord's servant. (2)

v.4

The respectable Agra gave the command: "Sing the glory  
of the faithful". (I)

There is no other means for crossing the ocean of existence. (2)

Bhaktas and bhakti sources in the past ages (vv.5-27).

v.5

The incarnations of Viṣṇu.

- All hail to you: the Fish, the Boar, the Tortoise,  
the Man-lion, the Bali-dwarf; (I)
- Parasurāma, Raghuvīra, Kṛṣṇa: glorious sanctifiers  
of the world; (2)
- Buddha, Kalkī, Vyāsa, Prthu, Hari, the Swan, the  
Manvantara; (3)
- The Sacrifice, R̥sabha, Hayagrīva, Dhruva's benefactor,  
Dhanvantari; (4)
- The Lords of Badarī, Datta, the respectable Kapila,  
Sanaka and brethren: have mercy. (5)
- Twenty-four in shape, you beautiful disguise, and you,  
Agra Dāsa, put your feet upon my heart. (6)

v.6

The footmarks of Râma.

The marks on the feet of Raghu<sup>I°</sup>vîra are always allies  
to the saints. (1)

The elephant-goad, the cloth, the thunderbolt, the lotus,  
the barley-corn, the banner, the cow's footprint; (2)

The conch-shell, the discus, the svastika, the rose-  
apple fruit, the pitcher, the nectar-lake; (3)

The half-moon, the hexagon, the fish, the spot, the  
upward line; (4)

The octagon, the triangle, the rainbow, the man:  
(these) particularly. (5)

Ever dwelling on the feet of Sîtâ's Lord<sup>I°</sup>, they are  
so many bliss-givers. (6)

The marks on the feet of Raghu<sup>I°</sup>vîra are always allies  
to the saints. (7)

---

I°. Râma

v.7

The twelve chief bhaktas.

- Again, the other bhaktas are understood by the mercy  
of these twelve who are the chiefs: (I)  
Vidhi<sup>1°</sup>, Nârada, Sañkara<sup>2°</sup>, Sanaka and his brethren,  
the respectable Kapila, king Manu; (2)  
The servant<sup>3°</sup> of the Man-lion, Janaka, Bhîsma, Bali,  
the sage Śuka, the righteous one<sup>4°</sup>. (3)  
If one sings the glory of those who are the Lord's  
friends and followers, (4)  
He obtains - by hearing and speaking of them - blessings  
from the beginning till the end. (5)  
Know that such is the Ajâmila case: the proof of  
supreme righteousness. (6)  
Again, the other bhaktas are understood by the mercy  
of these twelve who are the chiefs. (7)

---

1°. Brahmâ.

2°. Śiva.

3°. Prahlâda.

4°. Yama.

The sixteen attendants of Viṣṇu.

The conduct of my heart is always placed there, where  
the attendants of Nârâyana<sup>I°</sup> are. (1)

Viṣvaksena, Jaya, Vijaya, Prabala, Bala: bringers of  
blessing; (2)

Nanda, Sunanda, Subhadra, Bhadra: destroyers of the  
world's diseases; (3)

Caṇḍa, Pracāṇḍa: the meek; Kumuda, Kumudâkṣa, the com-  
passionate; (4)

Śīla, Suśīla, Susena: protectors of the Supreme's  
faithful. (5)

Skilled (they are) in pleasing the Lord<sup>I°</sup> of Lakṣmī:  
delight of adoration is in the heart of (these) faithful. (6)

The conduct of my heart is always placed there, where  
the attendants of Nârâyana are. (7)

---

I°. Viṣṇu.

Forty-two beloved of the Lord.

I pray to all the beloved of the Lord: in the dust of  
their feet I have put my hope: (I)

Kamalâ<sup>I°</sup>, Garuḍa, Sunanda and the others of the sixteen  
who attend at the Master's feet; (2)

Hanumân, Jâmbavân, Sugrîva, Vibhîṣana, the Śavarî, the  
lord of birds<sup>2°</sup>; (3)

Dhruva, Uddhava, Ambarîṣa, Vidura, Akrûra, Sudâman; (4)

Candrahâsa, Citraketu, the crocodile, the elephant,  
the renowned Pândavas; (5)

Kuṣâru's son<sup>3°</sup>, Kuntî and her daughter-in-law<sup>4°</sup> whose  
modesty the Lord<sup>5°</sup> secured with garments. (6)

I pray to all the beloved of the Lord: in the dust of  
their feet I have put my hope. (7)

---

I°. Lakṣmî.

2°. Jatâyu.

3°. Maitreya.

4°. Draupadî.

5°. Kṛṣṇa.

v.10

Friends of the Lord.

I always incline to the dust of the feet of those, in  
whose heart the Lord dwells for ever: (1)

The (nine) principal yogîs, Śrutideva, Aṅga, Mucukunda,  
Priyavrata the victorious; (2)

Pr̥thu, Parîkṣita, Śeṣa, Sûta, Śaunaka, the Pracetas; (3)

Śatarûpâ (and) her three daughters<sup>1°</sup>, Sunîti, Satî and  
all her consorts, Mandâlasâ; (4)

The Braja wives of the sacrificers who fulfilled  
Kesava<sup>2°</sup>'s wishes. (5)

As many as there are such men and women, I praise  
their glory. (6)

I always incline to the dust of the feet of those, in  
whose heart the Lord dwells for ever. (7)

---

1°. Prasûti, Âkûti and Devahûti.

2°. Kṛṣṇa.

v.II

Givers of life.

- To the dust of (their) lotus-feet I will beg for life: (I)  
Prâcînabarhi, Satyavrata, Rahûgana, Sagara, Bha-  
gîratha; (2)  
Vâlmîki, the lord of Mithilâ<sup>1°</sup>, and whosoever has walked  
on the path of Govinda; (3)  
Rukmâṅgada, Hariscandra, Bharata, the great Dadhîci; (4)  
Suratha, Sudhanvâ, Sîvara<sup>2°</sup>, the very wise wife  
of Bali;<sup>3°</sup> (5)  
Nîlamoradhvaja, Tâmradhvaja, Alarka : their glory  
I will paint. (6)  
To the dust of (their) lotus-feet I will beg for life. (7)

---

1° Janaka.

2° Sîvi.

3° Vindhyâvali.



v.I2

Sages who transcended the unreality.

On my head is in abundance the dust of those feet which-  
soever crossed over the Lord's unreality: (1)

Rbhu, Ikṣvâku, Ilâ's son<sup>1°</sup>, Gâdhi, Raghu, Raya,  
Gaya, the virtuous Śatadhanvan; (2)

Amūrti and Ranti, Utaṅka, Bhūri<sup>2°</sup>, Devala, Vai-  
vasvata Manu; (3)

Nahusa, Yayāti, Dilīpa, Pūru, Yadu, Guha, Māna-  
dhâtâ; (4)

Pippala, Nimi, Bharadvāja, Dakṣa, Śarabhaṅga :  
all these. (5)

Samjaya, Śamīka, Uttānapāda, Yājñavalkya : they  
filled the world with glory. (6)

On my head is in abundance the dust of those feet  
whichsoever crossed over the Lord's unreality. (7)

---

1°. Purūravas.

2°. Bhūrisena.

v.13

The nine principal yogîs.

- May I be under the protection of the sandals of Nimi  
and the nine principal yogîs: (I)
- Kavi, Hari, Karabhâjana : large oceans of faith; (2)
- Antariksha and Camasa : deliverers from the path of  
endlessness; (3)
- Prabuddha : a sum of love; the munificent priest  
^  
Avira; (4)
- Pippala and Drumila, the famous: boats across the  
ocean of existence. (5)
- The sons of Jayantî (are) the destruction of the  
diseases of mankind's threefold suffering. (6)
- May I be under the protection of the sandals of Nimi  
and the nine principal yogîs. (7)

v.I4

The nine masters of bhakti.

Have mercy by (giving me) the dust of your feet, you  
masters of ninefold devotion. (1)

(Master) of learning: intelligent Parîkṣita; of  
hymn-singing: Vyâsa's son<sup>1°</sup>; (2)

Of beautiful memory: Prahlâda; of image-worship: Prthu;  
of desiring the (Lord's) feet: Kamalâ<sup>2°</sup>; (3)

Of adoration: Śvaphalka's son<sup>3°</sup>; of the servitor's  
splendour: the Monkey-lord<sup>4°</sup>; (4)

Of friendship: Prthâ's son<sup>5°</sup>; of surrender: the  
offerer of self-sacrifice<sup>6°</sup>. (5)

Bearers of these names, (you)are) so many deliverers  
from distress. (6)

Have mercy by (giving me) the dust of your feet, you  
masters of ninefold devotion. (7)

---

1°. Śuka.

2°. Lakṣmî.

3°. Akrûra.

4°. Hanumân.

5°. Arjuna.

6°. Bali.

v.15

The tasters of the Holy One.

- These many faithful are witnesses of the flavour and  
taste of the Lord's blessing: (I)
- Śaṅkara, Śuka, Sanaka and his brethren, Kapila,  
Nārada, Hanumān; (2)
- Viśvaksena, Prahlāda, Bali and Bhīṣma : sages of  
the world; (3)
- Arjuna, Dhruva, Ambarīṣaṇa : full of grandeur; (4)
- The loving Akrūra, the always authoritative (teacher)  
Uddhava. (5)
- Tasters of the Holy One, they know to praise the  
remnants. (6)
- These many faithful are witnesses of the flavour and  
taste of the Lord's blessing. (7)

v.I6

Those who meditate on Viṣṇu.

I will walk in the shelter of those who fixed their  
mind on the contemplation of the Four-armed One<sup>1°</sup>: (1)

The sages Agastya, Pulastya, Pulaha, Cyavana,  
Vasistha and Saubhari; (2)

Kardama, Atri, Roṣika, Garga, Gautama, Vyâsa's  
disciple<sup>2°</sup>; (3)

Lomaśa, Bhṛgu, Dâlbhya, Aṅgiras, Śrîṅgi : the  
illuminators. (4)

Mâṇḍavya, Viśvâmitra, Durvâsa : eighty eight thou-  
sand (in number); (5)

(Jâbâli)<sup>3°</sup>, Jâmadagni<sup>4°</sup>, (Mâdarsî)<sup>3°</sup>, Kasyapa, Par-  
vata, Parâsara : the dust of their feet I strew (on  
my head). (6)

I will walk in the shelter of those who fixed their  
mind on the contemplation of the Four-armed One. (7)

---

1°. Viṣṇu.

2°. Śuka.

3°. A spurious word (cf. the notes on v.I6.6).

4°. Parasurâma.

v.I7

The eighteen Purâṇas.

Seventeen Purâṇas are complementary instruments, the  
sacred Bhâgavata being, as it were, their fruit. (1)

The Brahma, Viṣṇu, Śiva, Liṅga, Padma and the  
vast Skanda; (2)

The Vâmana, Matsya, Varâha, Agni, Kûrma : the  
excellent; (3)

The Garuḍa, Nâradiya, Bhaviṣya, Brahmavaivarta:  
useful to be heard; (4)

The Mârkaṇḍeya, Brahmâṇḍa : light is produced from  
these various stories. (5)

The sacred main narrative of the Supreme One's  
righteousness<sup>I°</sup>. Truly Holy Scripture are the four  
(lakhs of) verses. (6)

Seventeen Purâṇas are complementary instruments, the  
sacred Bhâgavata being, as it were, their fruit. (7)

---

I°; The Bhâgavata Purâṇa.

v.18

The eighteen lawgivers.

Like lotusses on my forehead are the feet of those  
who told the eighteen traditions. (I)

The traditions of Manu, Atri, Viṣṇu, Hârîta,  
Yama; (2)

Of Yâjñavalkya, Aṅgiras, Śanaïścara, Samvarta :  
celebrities; (3)

Those of Kâtyâyana, Śaṅkha and Likhita, Gotama,  
Vasiṣṭha, Dakṣa; (4)

Of Suraguru, Śâtâtapa, Parâsara : sages speaking. (5)

A quantity of hope and a great understanding :  
these (eighteen) are the medium between this world  
and the next. (6)

Like lotusses on my forehead are the feet of those  
who told the eighteen traditions. (7)

v.19

Eight companions of Râma.

Those who bear in mind Râma's companions, attain  
indestructible faith. (1)

Dhr̥ṣṭi, Vijaya, Jayanta : gentle in governing for  
a very long time; (2)

The eminent Râṣṭravardhana, the ideal and pure  
Surâṣṭra; (3)

The ever blessed Aśoka, the truth-knowing Dharma-  
pâla; (4)

The councillor by excellence, Sumantra, surpassing  
all councillors of the four epochs (of the world). (5)

Those who readily delight in the Lord of Raghu<sup>I°</sup>,  
cross over the ocean of existence, so difficult of  
passage. (6)

Those who bear in mind Râma's companions, attain  
indestructible faith. (7)

---

I°. Râma.



Eighteen allies of Râma.

Send on me the rain of your auspicious glances, you  
allies of Raghuvîra<sup>I°</sup>. (1)

The son of the Sun: the monkey king<sup>2°</sup>, Vâli's son<sup>3°</sup>,  
Kesari's son<sup>4°</sup>; (2)

Dadhimukha, Dvividâ, Mainda, the Lord of bears<sup>5°</sup>:  
who is equally brave? (3)

The heroic Ulkâ<sup>6°</sup>, Susena, Darîmukha, Kumuda,  
Nîla, Nala; (4)

Śarabha, Gavaya, Gavâkṣa, Panasa (and) the very  
strong Gandhamâdana. (5)

Eighteen troop-leaders of the lotus-(like) army :  
heroes in the assemblage for Râma's sake. (6)

Send on me the rain of your auspicious glances, you  
allies of Raghuvîra. (7)

---

I°. Râma.

2°. Sugrîva.

3°. Âṅgada.

4°. Hanumân.

5°. Jâmbavân.

6°. Ulkâmukha.

v.21

The nine Nandas.

- Sons of the great Braja cowherd Parjanya were the  
nine excellent Nandas: (1)
- Dharânanda, Dhruvananda; the third: the very clever  
Upananda; (2)
- The fourth of them: Abhinanda; the celebrated Nanda,  
an ocean of happiness; (3)
- The beautiful herdsman Sunanda: truly pure praise; (4)
- Karmâ(-nanda), Dharmâ(-nanda); the junior brother  
Vallabha(-nanda): (worthy of) the world's homage. (5)
- All around the cow-pen, the cattle-keepers were  
enjoying peace. (6)
- Sons of the great Braja cowherd Parjanya were the  
nine excellent Nandas. (7)

v.22

The devout cowherds.

The cowherds, young and old, men and women: for the dust  
of their feet I am begging. (1)

The cowherd Nanda, Dhruva(-nanda), Dharâ(-nanda),  
(Nanda's) wife Yasodâ; (2)

Kîrti, Vṛṣabhânu, their daughter<sup>I°</sup> and her maiden-  
friends: delight of the heart; (3)

The Madhus, Maṅgala, Subala, Subâhu, the Bhojas,  
Arjuna, Śrî Dâman. (4)

The many cowherds of the region: Śyâma<sup>2°</sup>'s companions  
of diverse names. (5)

For the mercy of (these) inhabitants of the cowpens,  
gods and men and the other unborn ones are longing. (6)

The cowherds, young and old, men and women: for the  
dust of their feet I am begging. (7)

---

I°. Râdhâ.

2°. Kṛṣṇa.

The sixteen followers of Kṛṣṇa.

Being with the Braja king's son<sup>I°</sup> at home and in the forest, the followers remained always devoted. (I)

Raktaka, Patraka and Patri : all (three) pleasing to the mind; (2)

Madhukāṇṭha, Madhuvartta, Rasāla, the good Viśāla: so pleasing; (3)

Premakanda, Marakanda, Ānanda (and) Candrahāsa: always (devoted); (4)

Payada, Vakula, Rasadāna, Śārādā and Buddhi: all famous. (5)

Considering the time of serving (Kṛṣṇa), these agreeable and skilful ones accomplished (his) heart's wishes. (6)

Being with the Braja king's son at home and in the forest, the followers remained always devoted. (7)

---

I°. Kṛṣṇa.

v.24

The bhaktas of the seven islands.

(Like) the crown of my head are those who are servants  
on the seven islands. (I)

Jambû and Plaksa, Sâlmali with the many royal sages; (2)

Pure Kusa and also Krauñca : who can percieve their  
greatness? (3)

Large-spreading Sâka, highly renowned and reputable  
Puskara; (4)

In the mountainous belt of the world, the wealth-  
bearing islands are (their) dwellings. (5)

Wheresoever servants of the Lord are living, with them  
I am always occupied. (6)

(Like) the crown of my head are those who are servants  
on the seven islands. (7)

v.25

The bhaktas of the Central Island.

As many faithful as there are in the nine continents  
of the Central Island<sup>1°</sup>, they are my protectors. (1)

San̥kars̥na, the lord of Ilāvṛta: Śiva is always his  
follower. (2)

(The lord) of Ramanaka: the Fish with its servant  
Manu; (the lord) of Hiranya: the Tortoise, equally  
with Aryaman. (3)

(The lord) of Kuru: the Boar with his servant the  
earth; the lord of Varṣa: the Lion with Prahlāda. (4)

(The lord) of Kimpurusa: Rāma with the monkey<sup>2°</sup>;  
(the lord) of Bharata: Nārāyaṇa with the lute-  
player<sup>3°</sup>. (5)

(The lord) of Bhadrās̥va: Hayagrīva with Bhadrās̥rava;  
(the lord) of Ketumāla: Kāma<sup>4°</sup> with the incomparable  
Kamalā<sup>5°</sup>. (6)

As many faithful as there are in the nine continents  
of the Central Island, they are my protectors. (7)

---

1°. Jambū.

2°. Hanumān.

3°. Nārada, the inventor of the lute.

4°. Kāmādeva.

5°. Lakṣmī.

v.26

The bhaktas of the White Island.

Listen attentively to the story of those who are servants  
on the White Island. (I)

The face of Nârâyana: constantly they look at it. (2)

In the interval of the eye's twinklings, they compute  
a crore of penance-pains. (3)

For the purpose of seeing them, the lute-holder<sup>I°</sup>  
went there. (4)

Syâma made a sign with his hand : "Go back, you are  
not authorised here". (5)

The tale of Nârâyana is firm (enough), so that there  
is no explanation (required). (6)

Listen attentively to the story of those who are servants  
on the White Island. (7)

---

I°. Nârada.

v.27

The nine Nâgas.

- The eightfold group of serpents, guarding the gates,  
forms a <sup>a</sup>cutious protection for the Lord's dwelling. (I)
- Elâpatra (and) the chief Ananta : they diffuse an  
endless glory; (2)
- Padma (and) <sup>i</sup>Saṅkha, notorious for their vow not to  
remove meditation from their heart; (3)
- The demons Kambala and Vâsuki who followed Ajita's  
prescriptions; (4)
- Karkotaka and Takṣaka: heroes who were obedient in  
their servitude. (5)
- As is said in the <sup>i</sup>Śiva Samhitâ (Tantra): love of ado-  
ration is like the fragrance of aloe wood. (6)
- The eightfold group of serpents, guarding the gates,  
forms a cautious protection for the Lord's dwelling. (7)



The four major bhakti systems.  
The founders and their disciples.(vv.28-48)

v.28

The Lord's fourfold appearance.

- As the Lord<sup>I°</sup> had taken twenty-four principal forms,  
so became four appearances manifest in the Kali age. (1)
- The great Râmânuja : an ocean of nectar, a wishing-  
tree on earth. (2)
- Visnu Svâmî : a ship ferrying across the ocean of  
existence. (3)
- Madhvâcârya: a cloud, a lake of devotion for the  
dry desert land. (4)
- Nimbâditya: a sun that gives verdure to the caves  
of ignorance. (5)
- Being divine religions by origin and destiny, these  
doctrines are firmly established. (6)
- As the Lord had taken twenty-four principal forms,  
so became four appearances manifest in the Kali age. (7)

---

I°. Visnu.

v.29

The four religious doctrines.

Râmânuja is in the lineage of Laksmî, Viṣṇu Svâmî  
in that of Tripura's destroyer<sup>1°</sup>; (I)

Nimbâditya is in the lineage of Sanaka and his brethren,  
the honey-maker<sup>2°</sup> in that of the four-faced master<sup>3°</sup>. (2)

v.30

Râmânuja's spiritual lineage.

Laksmî, the jewel of doctrines, performed the spreading  
of devotion. (I)

(Then) the eminent saint Viṣṇvaksena and the virtuous  
Sâthakopa were produced. (2)

The holy Vopadeva who delivered the fresh butter from  
the old. (3)

The blissful and illustrious sage Nâtha<sup>4°</sup>; Puṇḍarî-  
kâkṣa, excelling in glory. (4)

Râmamisra, a sum of (devotional) flavour; Parâṅkuṣa:  
of manifest splendour. (5)

The sage Yâmunâ; Râmânuja: the morning-sun dispelling  
the darkness. (6)

Laksmî, the jewel of doctrines, performed the spreading  
of devotion. (7)

---

1°. Śiva.

2°. Madhvâcârya.

3°. Brâhmâ.

4°. Nâthamuni.

v.3I

Râmânuja's teaching.

By his teaching, the thousand-headed one<sup>I°</sup> endeavoured  
to rescue mankind. (I)

He climbed the gate and recited the mantra in a high  
voice; (2)

The sleeping people got awake: seventy-two(of them)  
lent their ear. (3)

So numerous grew the truly wonderful paths of the  
respectable master<sup>I°</sup>. (4)

Kurutâraka<sup>2°</sup>, the first dis(ciple: a beneficent form  
of devotion. (5)

Protector of the poor, an ocean of mercy: no other  
is equal to Râmânuja. (6)

By his teaching, the thousand-headed one endeavoured  
to rescue mankind. (7)

---

I°. Râmânuja, an incarnation of the serpent Śeṣa.

2°. Kuresa.

Four fellow-disciples of Râmânuja.

- The four chiefs, (like) the four elephants, remain  
curbed under the world of devotion. (1)
- Śrutiprajña and Śrutideva are like the elephants  
Rsabha and Puskara; (2)
- Śrutidhâma and Śrutiudadhi (are) like Parâjita and  
Vâmana. (3)
- (These) fellow-disciples of Râmânuja are known as bliss-  
givers for the world. (4)
- As is stated in the Śiva Samhitâ (Tantra) : their  
knowledge is equal to that of Sanaka and his brethren. (5)
- These brilliant brains of Indirâ<sup>I°</sup>'s religion are  
called elephants by the community-testimonies. (6)
- The four chiefs, (like) the four elephants, remain  
curbed under the world of devotion. (7)

---

I°. Laksmî, the goddess of wealth.

v.33

Lâlâcârya.

- This is the story of the founder<sup>I°</sup>'s son-in-law; may  
Hari be the hearer's joy. (1)
- A garland-wearing corps came floating down the river. (2)
- Like a brother he performed the combustion, then he  
invited the whole family. (3)
- As the Brahmins turned up their nose, the Lord's wor-  
shippers arrived from heaven. (4)
- All saw them eating, nobody noticed them going away. (5)
- Lâlâcârya possessed a lakh of virtues; abundant was  
his greatness in the world. (6)
- This is the story of the founder's son-in-law; may  
Hari be the hearer's joy. (7)

---

I°. Râmânuja.

v.34

Pâdapadma.

Listen attentively to the virtuous story, proper to  
teach the doctrine of Śrī<sup>I°</sup>. (I)

(While) the master went to a foreign country, the  
divine river<sup>2°</sup> was the strength of his disciples. (2)

Some(of them) were continually bathing in the water,  
one (however) practised adoration in his heart. (3)

The teacher entered the Ganges and, soon after,  
called that disciple. (4)

The latter, considering with awe Viṣṇu's footman<sup>2°</sup>,  
hastened over the lotus-leaves. (5)

From that day he became known as Pâdapadma: all  
were delighted with the splendour of the great sage. (6)

Listen attentively to the virtuous story, proper to  
teach the doctrine of Śrī. (7)

---

I°. Lakṣmī.

2°. The Ganges.

Râmânuja's successors.

- The splendour of Râmânuja's doctrine spread like nectar  
over the world. (1)
- Devâcârya and, secondly, Hariyânanda: truly great. (2)
- That one's<sup>1°</sup> (disciple) Râghavânanda gave honour to  
the bhaktas. (3)
- He took the earth under his protective wings and  
settled in Kâśī<sup>2°</sup>. (4)
- The four classes and the four orders: of all these  
he confirmed the devotion. (5)
- After him came Râmânanda in whom every blessing  
took form. (6)
- The splendour of Râmânuja's doctrine spread like nectar  
over the world. (7)

---

1°. Hariyânanda's.

2°. Benares.

Râmânanda's disciples.

Râmânanda, like Raghunâtha<sup>1°</sup>, crossed the world over  
another bridge. (I)

Anantânanda, Kabîra, Sukhâ(-nanda), Surasurâ(-nanda),  
Padmâvatî, Narahari<sup>2°</sup>; (2)

Pîpâ, Bhâvânanda, Raidâsa, Dhanâ, Sena, Surasari. (3)

Still more disciples and adepts (there are), each of  
whom is famous. (4)

Providers of all blessings, treasuries of complete  
happiness. (5)

After having kept his body for a long time, he<sup>3°</sup> took  
the obeisant pe~~o~~ple across (the ocean of existence). (6)

Râmânanda, like Raghunâtha, crossed the world over  
another bridge. (7)

---

1°. Râma.

2°. Narahariyânanda.

3°. Râmânanda.



Anantânanda's disciples.

- Having touched the feet of Anantânanda, these ones  
became -as it were - the protectors of the world: (I)  
Yogânanda, Gayeśa, Karmacanda, Alha, Payahârî<sup>I°</sup>. (2)  
Râma Dâsa (and) the illustrious Raṅga: oceans full of  
virtue and grandeur. (3)  
His<sup>2°</sup> conspicuous (disciple) Narahari<sup>3°</sup>: a pleasing  
rain, a blessing incarnated. (4)  
By singing of the Râghava-<sup>4°</sup> and the Yâdava-<sup>5°</sup> chief,  
he<sup>3°</sup> accumulated riches of unstained glory. (5)  
He<sup>6°</sup> made them be landing-places for the ocean of the  
Lord's worship. The Lotus-born (Lakṣmî) put her hands  
on his head. (6)  
Having touched the feet of Anantânanda, these ones  
became - as it were - the protectors of the world. (7)

---

I°. Payahârî Kṛṣṇa Dâsa.

2°. Anantânanda's.

3°. Narahari Dâsa.

4°. Râma.

5°. Kṛṣṇa.

6°. Anantânanda.

Payahârî Kṛṣṇa Dâsa.

- An ocean of renunciation in the Kali age was Kṛṣṇa Dâsa<sup>1°</sup>:  
he forsook food and drank (only) milk. (1)
- When he put his hands on somebody's head, he did not  
retain that one's palm. (2)
- He directed his feet to the nirvâṇa<sup>2°</sup>: courageously  
he did penance and was purified. (3)
- A heap of splendour was his power of adoration :  
a great sage and a chaste (ascetic). (4)
- By serving his lotus-feet, chiefs and princes were  
victorious on earth. (5)
- Like the rising sun of the Dâhimâ race, he gave  
happiness to the lotus-heart of the saints. (6)
- An ocean of renunciation in the Kali age was Kṛṣṇa  
Dâsa: he forsook food and drank (only) milk. (7)

---

1°. Payahârî Kṛṣṇa Dâsa.

2°. The final emancipation.

The disciples of Payahārî Kṛṣṇa Dâsa.

The disciples - through the blessing of Payahārî<sup>1°</sup> -  
became all ferrymen.<sup>2°</sup> (I)

Kîlha, Agra (Dâsa); Kevala (Râma), Carana (Dâsa),  
Vratahathî Nârâyana; (2)

Sûrya (Dâsa), Puruṣâ, Prthu (Dâsa), Tripura (Dâsa):  
devoted to the Lord's worship. (3)

Padma Nâbha, Gopâla (Dâsa), Tekâ (Râma), Tîlâ,  
Gadâdhara (Dâsa). (4)

Devâ, Hema (Dâsa), Kalyâna (Dâsa), Gaṅgâ (Dâsa)  
and -equal to him - his wife. (5)

Viṣṇu Dâsa, Kânbara (Dâsa), Raṅgâ (Râma), Cândana,  
Savari: devoted to Govinda. (6)

The disciples - through the blessing of Payahārî -  
became all ferrymen. (7)

---

1°. Payahārî Kṛṣṇa Dâsa.

2°. I.e. over the ocean of existence.

v.40

Kîlha.

Death did not destroy Gaṅgâ's son<sup>1°</sup> : so did neither  
the power of time (destroy) Kîlha. (1)

By beholding Râma's feet, continually, night and day,  
he kept remembering. (2)

All beings, with their head bent, shared the teacher's  
delight of adoration. (3)

Firm in the doctrines of Sâṅkhya and Yoga, he made their  
meaning clear. (4)

When he left the brahma-suture<sup>2°</sup> he became - through  
his powerful actions - a form of the Lord<sup>3°</sup>. (5)

The son<sup>4°</sup> of the respectable Sumera, known in the world,  
spread out his spotless glory over the earth. (6)

Death did not destroy Gaṅgâ's son: so did neither  
the power of time (destroy) Kîlha. (7)

---

1°. Bhîṣma.

2°. I.e. when he died.

3°. Râma.

4°. Kîlha.

v.4I

Agra Dâsa.

Besides his adoration of the Lord, the illustrious  
Agra Dâsa had no spare time left. (I)

Like a saint he was in his observances, in the way  
he performed the (religious) morning duty. (2)

Being a saint through his serving and recollecting,  
he applied his mind to the feet of Râghava<sup>1°</sup>. (3)

Out of love for his famous garden he cultivated it  
constantly with his own hands. (4)

On his tongue was the spotless name<sup>2°</sup>, like a cloud  
that yields rain. (5)

Merciful Kṛṣṇa Dâsa<sup>3°</sup> made over faith (to him<sup>4°</sup>): in  
thought, speech and deed he offered (him) a steady hand. (6)

Besides his adoration of the Lord, the illustrious  
Agra Dâsa had no spare time left. (7)

---

1°. Râma.

2°. Râghava's name.

3°. Payahârî Kṛṣṇa Dâsa.

4°. I.e. Agra Dâsa.

v.42

San̥kara.

In the Kali-age manifested himself the law-abiding  
leader: heroic San̥kara. (1)

The ignorant were unfettered : all those who denied  
the Lord. (2)

The Buddhists, the wrongly reasoning Jains and still  
other heterodox believers. (3)

The hostile ones he<sup>I°</sup> chastised and took them over to  
the right path. (4)

A boundary of observances: all people relate his  
glory. (5)

As the Lord<sup>2°</sup>'s partial incarnation on earth, he made  
his reputation indisputable. (6)

In the Kali-age manifested himself the law-abiding  
leader: heroic San̥kara. (7)

---

I°. San̥kara.

2°. Śiva.

v.43

Nâma Deva.

The promise of Nâma Deva occurred in the same way  
as that of the servant<sup>1°</sup> of the Man-lion in the  
Tretâ age<sup>2°</sup>. (1)

During his<sup>3°</sup> childhood Viṭṭhala drank milk out of  
his<sup>3°</sup> hands. (2)

By resuscitating a dead cow he challenged the demons. (3)

When he drew the bed out of the water, it was exactly  
like before. (4)

As they saw the temple turned, all the Veda experts  
remained awe-stricken. (5)

The protector<sup>4°</sup> of Paṇḍhara(-pura) became like a ser-  
vant and thatched the roof<sup>5°</sup> with grass. (6)

The promise of Nâma Deva occurred in the same way  
as that of the servant of the Man-lion in the Tretâ  
age. (7)

---

1°. Prahlâda.

2°. The second age of the world.

3°. Nâma Deva's.

4°. Viṭṭhala.

5°. The roof of Nâma Deva's house.

v.44

Jaya Deva.

Jaya Deva, king of poets, is the universal monarch:  
the other poets are (only) the lords of subordinate  
regions. (1)

The celebrated Gîta Govinda has been divulged in  
the three worlds. (2)

The erotic poem with the nine flavours: an ocean of  
charming ornaments. (3)

If one meditates the song of eight stanzas<sup>1°</sup>, his  
wisdom increases. (4)

The delighted lover<sup>2°</sup> of Râdhâ will surely come there  
to listen. (5)

To the land of lotus-saints, Padmâ(-vaṭī)'s lord<sup>3°</sup>  
is the joy-giving sun. (6)

Jaya Deva, king of poets, is the universal monarch:  
the other poets are (only) the lords of subordinate  
regions. (7)

---

1°. The Gîta Govinda.

2°. Kṛṣṇa.

3°. Jaya Deva.



v.45

Śrīdhara Svāmī.

In his Bhāgavata (commentary<sup>1°</sup>), Śrīdhara gave proof of his supreme virtue. (I)

Some ignorant men gave an explanation<sup>2°</sup> by kneading three separate subjects into one. (2)

By confounding the contemplative with the active (categories), they rendered the meaning meaningless. (3)

Being the work of a preëminent devotee, the well-known commentary became spread. (4)

His<sup>3°</sup> considerations were in harmony with the six (philosophical) sciences and in full agreement with the Vedas. (5)

Through the blessing of Paramānanda, Mādhava adored it<sup>4°</sup> with his own hands. (6)

In his Bhāgavata (commentary), Śrīdhara gave proof of his supreme virtue. (7)

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1°. Bhāgavata Bhāvārtha Dīpikā.

2°. I.e. of the Bhāgavata Purāṇa.

3°. Śrīdhara's.

4°. I.e. Śrīdhara's work.

v.46

Bilva Maṅgala.

- A manifest receptacle of Kṛṣṇa's favour was Bilva Maṅ-  
gala: blessing personified. (1)
- He composed the poem Karuṇāmṛta<sup>1°</sup> in a pure language. (2)
- It<sup>2°</sup> is the life of (all) tasteful people: a string  
of pearls kept on the heart. (3)
- The Lord<sup>3°</sup> reached his hand, then He freed it and took  
it back again. (4)
- He<sup>4°</sup> said: "Your hand escaped me: I declare, though,  
that it cannot go away from my heart." (5)
- From the society of Cintāmaṇi he has given an unexam-  
pled description of the sports of the Braja women. (6)
- A manifest receptacle of Kṛṣṇa's favour was Bilva  
Maṅgala: blessing personified. (7)

---

1°. A corruption of "Karuṇāmṛta".

2°. I.e. the poem.

3°. Kṛṣṇa.

4°. Bilva Maṅgala.

v.47

Viṣṇu Purī.

Because life was troublesome in the Kali-age, Viṣṇu  
Purī gathered big treasures. (I)

The religion of the Holy One he esteemed highly; he  
did not regard any other religion. (2)

The illusion of brass disappears just as there is  
the steak from the gold. (3)

He called Kṛṣṇa's mercy a creeper and explained how  
its fruit is the company of saints. (4)

The meaning of a crore of works he sang in thirteen  
compositions<sup>1°</sup>. (5)

From the large ocean of the Bhāgavata<sup>2°</sup> he made the  
'String of Bhakti-pearls'. (6)

Because life was troublesome in the Kali-age, Viṣṇu  
Purī gathered big treasures. (7)

---

1°. The thirteen chapters of 'Bhaktiratnāvalī'.

2°. The Bhāgavata Purāṇa.

v.48

Visnu Svâmî and his successors.

Firm in the doctrine of Visnu Svâmî was Jñâna Deva's  
thoughtful mind. (1)

His disciples Nâma<sup>I°</sup> and Trilocana were bright like  
the sun and the moon. (2)

His language was like a stream, his poetical compositions were sources of love. (3)

He was a teacher and a servant of the Lord, a giver  
of unequalled strength and happiness. (4)

In his trace came Vallabha : a famous adherent of  
the great doctrine. (5)

He was firm in the nine principal forms of worship.  
His thought, speech and deed gave pleasure to the  
Lord's feet. (6)

Firm in the doctrine of Visnu Svâmî was Jñâna Deva's  
thoughtful mind. (7)

---

I°. Nâma Deva.

Bhakti virtues illustrated (vv.49-58).

v.49

Three bhaktas.

- All know, through the testimonies of the saints, that -  
for their outstanding love - these (three) are the  
chiefs in the Kali-age. (1)
- A king<sup>1°</sup>, devoted to the bhaktas, heard of Sîtâ being  
carried off; (2)
- Swaying with his sword, he drove his horse into the  
ocean. (3)
- The imitator<sup>2°</sup> of the Man-lion killed the one that  
was (playing the part of) Hiranyakāśipu. (4)
- The same again was (acting as) Dasaratha when, being  
separated from Râma, he abandoned his body. (5)
- When (a devout woman) heard (the story) of Kṛṣṇa being  
bound with a rope, she passed away on that very moment. (6)
- All know, through the testimonies of the saints, that  
- for their outstanding love - these (three) are the  
chiefs in the Kali-age. (7)

---

1°. Kulāsekharā.

2°. A bhakta, different from Kulāsekharā.

Four examples of faith.

A king cut off his hand when he found out he had  
disdained the sacred food. (1)

How would I tell you an invented story? The whole  
world knows what happened (next): (2)

From that hand sprung a 'donâ'<sup>1°</sup>, the fragrance of  
which was agreeable to 'Syâma'<sup>2°</sup>. (3)

The pulse-and-rice dish of Karmâ is more acceptable  
than fifty-six kinds of food. (4)

The Lord<sup>2°</sup> came down because of (two) girls who were  
calling (him) "(Lord) of the Little Stone". (5)

The Master<sup>3°</sup> saved the honour of the (two) queens who  
had poisoned their sons in order to win the benevolence  
of the bhaktas. (6)

A king cut off his hand when he found out he had  
disdained the sacred food. (7)

---

1°. A flower, species of Artemisia.

2°. Kṛṣṇa.

3°. Râma.

v.51.

Examples of zeal and respect.

The unfathomable hearts of two faithful ones gave much  
pleasure to the Lord. (1)

They conceived the great idea of building a residence  
for Raṅganātha; (2)

They pretended to adopt the Jain religion and, for  
the sake of the enterprise, they forgot their own life. (3)

The huntsmen, disguised (as saints), came to capture  
the swans. (4)

Out of respect for the frontal mark and the necklace,  
they<sup>I°</sup> let themselves be caught, though they had  
recognised (the huntsmen). (5)

Although he had seen his son murdered, a worshipper  
of the Lord gave (the murderer) his daughter's hand  
as a sign of respect. (6)

The unfathomable hearts of two faithful ones gave much  
pleasure to the Lord. (7)

---

I°. The swans.

Six truthspeakings bhaktas.

- At all times in the four ages, the Four-armed One<sup>1°</sup>  
made the words of his worshippers true. (1)
- He<sup>1°</sup> changed the wooden sword of Bhuvana into an iron one. (2)
- By (making) his hair white for the sake of Devâ, He<sup>1°</sup>  
protected the assertion of his follower<sup>2°</sup>. (3)
- The monkey-servant<sup>3°</sup> of Kâmadhvaja brought wood for  
his<sup>4°</sup> funeral pyre. (4)
- In the war of Jayamala He<sup>1°</sup> himself mounted the horse<sup>5°</sup>  
and ran (into the enemies). (5)
- He<sup>1°</sup> brought back<sup>6°</sup> the female buffaloes and the butter.  
In the company of Sṛīdhara He was a bowman. (6)
- At all times in the four ages, the Four-armed One  
made the words of his worshippers true. (7)

---

1°. Viṣṇu.

2°. Devâ.

3°. Hanumân.

4°. Kâmadhvaja's.

5°. I.e. the horse of Jayamala.

6°. I.e. to their owner.



v.53

Four examples of divine protection.

The Holy One is always with his bhaktas, like a cow  
that walks alongside her calves. (1)

Niskiñcana (Haripâla) was a servant to whom the Lord's  
worshippers came; (2)

Well-known is (the story) of the Lord who, disguised  
as a traveller, let himself be robbed<sup>1°</sup>. (3)

In order to give witness, the Lord Śyâma<sup>2°</sup> went to  
Khurdahâ. (4)

Râya Ranachora<sup>2°</sup> moved to the house of Râma Dâsa; (5)

The binder of Bali<sup>3°</sup> (still) keeps in his body the  
wounds which were administered to his servant<sup>4°</sup>. (6)

The Holy One is always with his bhaktas, like a cow  
that walks alongside her calves. (7)

---

1°. I.e. by Niskiñcana.

2°. Kṛṣṇa.

3°. Viṣṇu.

4°. Râma Dâsa.

Four miraculous events.

- After (Brahmâ's) taking the form of a calf, listen to  
the famous miracles which happened to the saints. (I)
- A robber who lived in Braja, took away the bulls of  
Jasû Svâmî; (2)
- 'Syâma<sup>1°</sup> gave him<sup>2°</sup> exactly the same (bulls) and made  
them work on the fields every day, a year long. (3)
- Nanda Dâsa, like Nâma<sup>3°</sup>, resuscitated a dead calf. (4)
- The mango-trees bent (their branches) towards Alha:  
this is well-known in the world, and verses are sung. (5)
- Raṅganâtha bowed his head to (recieve) the crown from  
the harlot. (6)
- After (Brahmâ's) taking the form of a calf, listen  
to the famous miracles which happened to the saints. (7)

---

1°. Kṛṣṇa.

2°. Jasû Svâmî.

3°. Nâma Deva.

v.55

A brâhmana and his wife.

- The Lotus-eyed One<sup>I°</sup> showed more his mercy in the  
Kali-age than in any other period (of the world). (I)
- (Once) robbers joined the company of (two) wor-  
shippers (saying): "Raghunâtha<sup>I°</sup> is in our midst". (2)
- As they reached a lonely wood, the wretched men ill-  
treated (the bhaktas<sup>2°</sup>). (3)
- "Where is the one (whom you said to be) in our midst?  
Râma!" the woman<sup>3°</sup> exclaimed. (4)
- Then came 'the One with the bow'<sup>I°</sup>, the deliverer  
from the ocean of grief. (5)
- He<sup>I°</sup> killed all the wicked ones and gave (back) life  
and consciousness to his (killed) servant. (6)
- The Lotus-eyed One showed more his mercy in the  
Kali-age than in any other period (of the world). (7)

---

I°. Râma.

2°. I.e. they killed the brâhmana.

3°. The wife of the killed bhakta.

v.56

A devout king.

This is the story of a holy king : may Hari be the  
hearer's joy. (1)

If anybody had the frontal mark and the necklace,  
he<sup>1°</sup> considered him as a spiritual master or (even)  
as Govinda<sup>2°</sup>. (2)

(Even) those who were conversant with the six (phi-  
losophical) sciences he considered as deficient and  
as completely inferior (to the bhaktas). (3)

Jesters disguised themselves as worshippers and, for  
fun, came along with pots and pans. (4)

According to his firm habit, the king had their feet  
washed. (5)

The disguised jesters took the coarse cloth: (their)  
faith had shot forth from (the king's) sight and touch. (6)

This is the story of a holy king : may Hari be the  
hearer's joy. (7)

---

1°. The king.

2°. Krsna.

A king's secret devotion.

- A king was engaged in reflection : he was full of  
virtue but he did not herald it. (I)
- He remembered the Lord and meditated on Him without  
telling anybody. (2)
- So much he remained aside (that even) his wife did  
not find out his secret. (3)
- (Once, however,) while the king was overpowered by  
sleep, his mouth uttered the (Lord's) name. (4)
- The queen was delighted with her husband: on his  
behalf she offered a very rich sacrifice. (5)
- The royal sage noticed (it) and said to his wife:  
"As a result, my devotion has vanished this very day". (6)
- A king was engaged in reflection : he was full of  
virtue but he did not herald it. (7)

v.58

A teacher and his disciple.

At the word of his master, a very accurate disci<sup>s</sup>p<sub>λ</sub>le  
took - with firm belief - the coarse clóth. (1)

The disciple first asked for the order, then he said:  
"I will go and do the work". (2)

The teacher (added): "I have to tell you so<sup>m</sup>eth<sub>λ</sub>ing  
when you come back". (3)

The preceptor had reached the completion<sup>I°</sup> (by the  
time) the servant came to see him. (4)

Trusting the promise of his master, he<sup>2°</sup> laid them<sup>3°</sup>  
all back into the house. (5)

To make true what he had promised to his disciple,  
the master told an omen to all who attended. (6)

At the word of his master, a very accurate disciple  
took - with firm belief - the coarse cloth. (7)

---

I°. I.e. he had died.

2°. The disciple.

3°. I.e. the people who carried off the deceased master.

Worshippers of Râma (vv.59-69<sup>1°</sup>).

v.59

Raidâsa.

The pure speech of Raidâsa was excellent in removing  
the knots of doubt. (1)

The words he spoke were in harmony with the (immemo-  
rial) observances, with the (vedic) tradition and  
the (philosophical) sciences. (2)

To the hearts of preëminent devotees he brought the  
discernment between water and milk<sup>2°</sup>. (3)

Through the mercy and the grace of the Holy One<sup>3°</sup>,  
he found complete happiness already in his earthly  
life. (4)

Sitting on the royal throne, the king displayed the  
glory of his servant<sup>4°</sup>. (5)

The (higher) classes and orders abandoned their pride  
and took (on their head) the dust of his feet. (6)

The pure speech of Raidâsa was excellent in removing  
the knots of doubt. (7)

---

1°. To this section belong also the verses 78 and 83.

2°. I.e. between the substantial and the insubstantial.

3°. Viṣṇu.

4°. Raidâsa.

Kabîra.

Kabîra did not pay attention to the (different)  
classes and orders nor to the six (philosophical)  
sciences. (I)

Whichever religion was averse to bhakti, he called  
it irreligion. (2)

He proved that penance, sacrifices, vows and alms  
are worthless without adoration. (3)

There are Hindu and Muslim truths in the Ramainîs,  
the Šabdîs and the Sâkhîs<sup>I°</sup>. (4)

There was no partiality in his words : he spoke  
for the benefit of all. (5)

He attained a (superior) condition in the world  
and he did not speak flatteringly. (6)

Kabîra did not pay attention to the (different)  
classes and orders nor to the six (philosophical)  
sciences. (7)

---

I°. Works attributed to Kabîra.



v.6I

Pîpâ.

- The world's confidence is (based on) the glory of  
Pîpâ who gave instruction to a tiger. (I)
- Formerly, as a worshipper of Bhavânî<sup>I°</sup>, he had come  
(to her) and asked for salvation. (2)
- The divine power<sup>I°</sup> had told him the truth and had  
pointed out the steady protection of the Lord<sup>2°</sup>. (3)
- He met the feet of Râmânanda and became the very  
boundary of devotion. (4)
- His virtues were countless and invaluable. He curbed  
his neck to carry the saints. (5)
- His touch and method were zealous and gave plenty  
of blessing to all people. (6)
- The world's confidence is (based on) the glory of  
Pîpâ who gave instruction to a tiger. (7)

---

I°. An epithet of Pârvatî, wife of Sîva.

2°. Râma.

v.62

Dhanâ.

Auspicious was the adoration of Dhanâ, to whom germs  
were (growing) without seeds. (1)

To the Lord's servants who came to his house, he gave  
the wheat<sup>I°</sup> to eat. (2)

Fear for his father and mother made him cultivate the  
empty land with a plough. (3)

The peasants of the neighbourhood were all praising  
the extraordinary field. (4)

He did the service of a bhakta and obtained a wide-  
spread fame. (5)

It is admitted as a miracle in the world that what  
was sown in one place grew up in another. (6)

Auspicious was the adoration of Dhanâ, to whom germs  
were (growing) without seeds. (7)

---

I°. The wheat, meant for sowing.

v.63

Sena.

Hear the tiding that is famous in the world: (how)  
the Lord<sup>I°</sup> was Sena's ally. (I)

The Master<sup>I°</sup> took the appearance of a barber and  
accomplished the work of his servant. (2)

Quickly He took (Sena's) razor and earthen pot, then  
went off with a mirror in his hand. (3)

Being like him<sup>2°</sup>, He<sup>I°</sup> went at the right time to  
anoint the king. (4)

The king was converted and became (Sena's) disciple  
when he got this evident proof. (5)

'Syâma<sup>I°</sup> remains always present, like a cow that cares  
for her calf. (6)

Hear the tiding that is famous in the world: (how)  
the Lord was Sena's ally. (7)

---

I°. Viṣṇu.

2°. Sena.

v.64

Sukhânanda.

In giving faith and in removing fear, the hand of  
Sukhânanda was like the touch of a philosopher's  
stone. (1)

His nickname was 'Sukhasâgara'<sup>1°</sup>. His gaurî<sup>2°</sup> songs  
are of a wonderful taste. (2)

His poetical composition is like an eminent holy  
text and like a (sacred) science work. (3)

Night and day a stream of love(-tears) was flowing  
(from his eyes) like a waterfall from the mountains. (4)

His account of the Lord<sup>3°</sup>'s virtues is unfathomable,  
shining with lustre and full of diversion. (5)

(It is) a stainless nourishment for the lotus-saints,  
a very beautiful lake of ambrosia. (6)

In giving faith and in removing fear, the hand of  
Sukhânanda was like the touch of a philosopher's  
stone. (7)

---

1°. Lit.: 'Ocean of happiness'.

2°. A certain musical mode.

3°. Râma.

v.65

Surasurânanda.

The grandeur<sup>d</sup> of the sacred food was made real in Surasurânanda. (I)

Once, on his way, (beguiled) by perfidious words, he ate pulse-cakes. (2)

In (a spirit of) emulation, his disciples ate (of the cakes) in their turn. (3)

The preceptor grew angry with them: "Disgorge (the food), you unbelievers!" (4)

Thus, instantly, they vomited a heap (of food) on the ground. (5)

On the contrary, what Surasari's husband<sup>I°</sup> brought up was (like) flower-pollen of the green tulasî-plant. (6)

The grandeur of the sacred food was made real in Surasurânanda. (7)

---

I°. Surasurânanda.

v.66

Surasari.

The virtue of Surasari was equal to that of the  
great satîs<sup>1°</sup>. (1)

The truly great husband and wife<sup>2°</sup> left their home  
and went to the woods. (2)

There, a wonder happened : the faithful hearer  
be not sad. (3)

As they were sitting in a solitary place, demons  
came and caused them harm. (4)

'The One with the bow'<sup>3°</sup> remembered (them) and took  
the form of the Man-lion. (5)

The victorious Man-lion protected the virtue of  
Surasurânanda's wife. (6)

The virtue of Surasari was equal to that of the  
great satîs. (7)

---

1°. Widows who burn themselves with their husband's corpse.

2°. I.e. Surasurânanda and Surasari.

3°. Visnu.

v.67

Narahariyânanda and Ladû.

(Even) Durgâ paid tributes to Narahariyânanda. (I)

Once, because of the heavy rains, he<sup>I°</sup> had no fire-wood and he tore asunder the residence of the divine power<sup>2°</sup>. (2)

The divine power promised the worshipper to bring along heavy weights(of wood) every day. (3)

Añ neighbour<sup>y</sup> had the (same) desire, but terrifying Bhavânî<sup>2°</sup> (nearly) killed him. (4)

In exchange<sup>3°</sup> he was forced to work and to carry(wood) on his head to Narahariyânanda's house. (5)

Like in the story of Bharata, Kâlî<sup>2°</sup> burned (with grief) at the sight of Ladû. (6)

(Even) Durgâ paid tributes to Narahariyânanda. (7)

---

I°. Narahariyânanda.

2°. An epithet of Durgâ.

3°. I.e. for being spared.

v.68

Padma Nâbha.

Through the blessing of Kabîra, Padma Nâbha obtained  
the discrimination of the supreme faith. (I)

The name<sup>I°</sup> was his great treasure and his mantra,  
(the object of) his homage and adoration. (2)

A name (which serves) as silent meditation, penance,  
pilgrimage: a name without substitute. (3)

That name is love and enmity. Reputable people use  
it when speaking. (4)

The name was a testimony for Ajâmila. The name is  
shining with homage. (5)

"That name is greater than Raghunâtha" said Hanumân  
to Râma. (6)

Through the blessing of Kabîra, Padma Nâbha obtained  
the discrimination of the supreme faith. (7)

---

I°. Râma's name.



v.69

Tatvâ and Jîvâ.

Tatvâ and Jîvâ were descendants of a brilliant and famous family in the southern region. (I)

They were steady landing-places for the ocean of the nectar-water of faith. (2)

In the same way as the eastborn one<sup>I°</sup>, their love grew incessantly. (3)

Their nature was like (that of) Raghu's offspring<sup>2°</sup>: with good virtues and a constant passion for righteousness. (4)

They were firm and excellent teachers, full of mercy, dexterous in endless austerities. (5)

The path of Padmâ<sup>3°</sup> was (like) a group of lotuses : its expanders were (like) the rising sun. (6)

Tatvâ and Jîvâ were descendants of a brilliant and famous family in the southern region. (7)

---

I°. The sun.

2°. Râma.

3°. Laksmî.

Worshippers of Kṛṣṇa (and Râdhâ)(vv.70-95<sup>I°</sup>).

v.70

Mâdhava Dâsa.

- Through his modesty Mâdhava (Dâsa) became as famous  
as Vyâsa: he endeavoured for the world's wellbeing. (I)
- First came the arrangement<sup>2°</sup> of the Vedas and the  
narration of the eighteen Purânas. (2)
- In the Mahâbhârata, the Bhâgavata (Purâna) and other  
works, the Lord's glory was churned and liberated. (3)
- Now all these books were collated<sup>3°</sup> and their meaning  
was expounded in the vernacular. (4)
- He<sup>4°</sup> crossed the (ocean of) existence, singing the  
glory of the (divine) sport. (5)
- Jagannâtha<sup>5°</sup>'s beloved w<sup>as</sup> a boundary of asceticism.  
His heart was saturated with the flavour of mercy. (6)
- Through his modesty Mâdhava (Dâsa) became as famous  
as Vyâsa: he endeavoured for the world's wellbeing. (7)

---

I°. An exception is to be made for the verses 78 and 83  
which deal with worshippers of Râma.

2°. By Vyâsa.

3°. By Mâdhava Dâsa.

4°. Mâdhava.

5°. Kṛṣṇa.

v.71

Raghunâtha Gusâi.

Raghunâtha Gusâi, like Garuda, was standing at the  
chief entrance.<sup>1°</sup> (1)

It is known that, during the cold season, 'the best  
of men',<sup>2°</sup> once gave him a cover. (2)

At(the time of) his<sup>3°</sup> purification, the Lord was his  
companion and did the duties of a servant. (3)

Out of love for Jagannâtha's feet, he constantly worked  
as an attendant. (4)

He was a leader of the Holy One's religion, a happy  
inhabitant of Nîlâcala. (5)

In the country of Utkala and in the cities of Orissa,  
everybody called him Vainateya<sup>4°</sup>. (6)

Raghunâtha Gusâi, like Garuda, was standing at the  
chief entrance. (7)

---

1°. I.e. the gate of Jagannâtha's shrine.

2°. Jagannâtha.

3°. Raghunâtha's.

4°. Garuda.

Nityânanda and Kṛṣṇa Caitanya.

The devotion of Nityânanda and Kṛṣṇa Caitanya was spread  
in the ten directions<sup>1°</sup>. (1)

They abolished the heresy of the Gauda country and  
made it adhere to the adoration<sup>2°</sup>. (2)

(These) grateful oceans of mercy gave a moral conduct  
to the wicked. (3)

They were filled with the tenfold flavour. Illustrious  
people worshipped their feet. (4)

Through the paste of their name one is free from  
guilt: the sins of that man are destroyed. (5)

In the eastern country they are known as incarnations  
which took the form of these two chiefs. (6)

The devotion of Nityânanda and Kṛṣṇa Caitanya was  
spread in the ten directions. (7)

---

1°. I.e. the directions of the compass.

2°. I.e. of Kṛṣṇa.

v.73

Sûra Dâsa.

- Which poet would not move his head when listening  
to Sûra's poetry? (1)
- His language is full of beauty and alliteration, full  
of colour and order. (2)
- His words are the completion of love, his lines convey a wonderful meaning. (3)
- The sports of Hari were reflected in a divine vision  
and they appeared to his mind. (4)
- His<sup>1°</sup> life and actions, His virtue and beauty: all  
this he<sup>2°</sup> illustrated with his tongue. (5)
- If one lends his ear to these virtues, he will have  
a pure understanding of other virtues too. (6)
- Which poet would not move his head when listening  
to Sûra's poetry? (7)

---

1°. I.e. Hari's.

2°. Sûra Dâsa.

v.74

Paramânanda.

Like (formerly) the Braja women, so was Paramânanda  
in the Kali-age a banner of love. (1)

He sang all the sports of the cowherd<sup>1°</sup> as a child,  
a boy, a youth. (2)

How should this be a wonder, if he had been (Kṛṣṇa's)  
first friend? (3)

Tears streamed from his eyes. He was in rapture  
night and day. (4)

His excellent language was rejoicing, his body was  
saturated with Śyāma's<sup>2°</sup> loveliness. (5)

His nickname was 'Sâraṅga'<sup>3°</sup>: he makes the attentive  
listener devoted. (6)

Like (formerly) the Braja women, so was Paramânanda  
in the Kali-age a banner of love. (7)

---

1°. Kṛṣṇa.

2°. Kṛṣṇa's.

3°. Lit.: 'The cuckoo'.

v.75

<sup>1</sup>  
Kesava Bhaṭṭa.

The illustrious Kesava Bhaṭṭa was a crown-gem amongst  
men: his influence was widely diffused. (1)

His nickname was 'the Cashmerian'. He was the tor-  
ment of vice, the ornament of the world. (2)

He was the strong axe of the Lord<sup>1°</sup>'s faith which  
felled the trees of other religions. (3)

In Mathurâ he had a dispute with foreigners and he  
defeated those outcastes. (4)

The (Muhammadan) officer and several (others) were  
not killed, yet they had seen the demonstration<sup>2°</sup>  
and were frightened. (5)

This event is known to all in the world. There is no  
lack of testimonies from the saints. (6)

The illustrious Kesava Bhaṭṭa was a crown-gem amongst  
men: his influence was widely diffused. (7)

---

1°. Kṛṣṇa.

2°. I.e. by the saint.

v.76

Bhaṭṭa.

The illustrious Bhaṭṭa appeared firm like a hero: a  
delightful cloud for the heart of tasteful men. (1)

The lovely sport is combined with a sweet emotion  
and surrounded with splendour. (2)

The poets look at him with rejoiced heart and are  
filled with a rain of love. (3)

To save all people from re-birth, he constantly gave  
them a firm belief. (4)

His great glory was like the rising moon that takes  
away all darkness, all doubt and weariness from the  
hearts. (5)

Like a joy-bearing cloud was his worship of Nanda's  
son<sup>1°</sup> and of Vṛṣabhānu's daughter<sup>2°</sup>. (6)

The illustrious Bhaṭṭa appeared firm like a hero: a  
delightful cloud for the heart of tasteful men. (7)

---

1°. Kṛṣṇa.

2°. Râdhâ.



Hari Vyâsa.

Through the ardour of his veneration for the Lord,  
Hari Vyâsa communicated the mantra to the goddess<sup>1°</sup>. (I)

A goddess becoming the disciple of a human: this is  
a great miracle to occur. (2)

This event is known in the world: the saint's mouth  
sings its glory. (3)

A great number of ascetics remained in the company  
of Śyâma's friend<sup>2°</sup>. (4)

In their midst he<sup>2°</sup> was like a great yogî, resplendent  
like Videha<sup>3°</sup>'s daughter<sup>4°</sup>. (5)

Because he had touched the dust of illustrious Bhaṭṭa's  
feet, all creatures bowed to him. (6)

Through the ardour of his veneration for the Lord,  
Hari Vyâsa communicated the mantra to the goddess. (7)

---

1°. Durgâ.

2°. Hari Vyâsa.

3°. Janaka, the king of Videhâ.

4°. Sîtâ.

Divâkara.

- Divâkara, a seat of conscience in the darkness of  
ignorance, became incarnate as a second sun. (1)
- Kings were counseled by him: they were always obse-  
quious to his orders. (2)
- He was a helpful patron to the saints, like a matured  
tree that bends (its branches). (3)
- His words "Meek Râma!" were like a(mild) shadow over  
all his friends. (4)
- He begged for the dust of the faithful's feet and sang  
of Râghava<sup>I°</sup>'s spotless virtue. (5)
- He came - as it were - a second time to the house of  
Karmacanda, like (a first time he had come) to that  
of Kasyapa, and took (a human) form. (6)
- Divâkara, a seat of conscience in the darkness of  
ignorance, became incarnate as a second sun. (7)

---

I°. Râma.

v.79

Vit̥thala Nātha.

Like the king of Braja<sup>I°</sup>, the illustrious Vit̥thala  
Nātha took delight in sporting with the beloved one<sup>2°</sup>. (I)

Constantly, by (giving) all kinds of enjoyment and  
pleasure, he remained devoted to His<sup>3°</sup> service. (2)

Bed, dress and house: (everything) was the work of  
his hands. (3)

The house of this consacrated disciple was adorned  
(in the same way) as had been that of Nanda in Gokula. (4)

Where (had been) the cowherd<sup>I°</sup>'s station, there was  
(now) his<sup>4°</sup> splendour manifest. The chief of gods<sup>5°</sup>  
saw it and was rejoiced at heart. (5)

Through the power of his adoration, Vallabha's son<sup>6°</sup>  
introduced Dvâpara<sup>7°</sup> into the Kali-age. (6)

Like the king of Braja, the illustrious Vit̥thala  
Nātha took delight in sporting with the beloved one. (7)

---

I°. Nanda.

2°. Kṛṣṇa.

3°. Kṛṣṇa's.

4°. Vit̥thala Nātha's.

5°. Indra.

6°. Vit̥thala Nātha.

7°. The third age of the world.

v.80

The sons of Viṭṭhala Nātha.

- You kind-hearted sons of illustrious Viṭṭhala<sup>1°</sup>:  
meditate on the illustrious bearer<sup>2°</sup> of Govardhana. (1)
- Illustrious Girīdhara: excellent lord; and you also,  
virtuous Govinda. (2)
- Bāla Kṛṣṇa: mighty in name; illustrious Gokula Nātha:  
so brave. (3)
- Illustrious master Raghu Nātha: great king; famous  
Yadu Nātha: true worshipper. (4)
- Illustrious Ghana Śyāma: enamoured lord, lover of  
the Master<sup>2°</sup>'s feet, adorned with wisdom. (5)
- Seven famous worshippers of the Omnipresent<sup>2°</sup>: sing  
you the glory of the world's saviour. (6)
- You kind-hearted sons of illustrious Viṭṭhala :  
meditate on the illustrious bearer of Govardhana. (7)

---

1°. Viṭṭhala Nātha.

2°. Kṛṣṇa.

v.81

Kṛṣṇa Dāsa.

Being pleased with Kṛṣṇa Dāsa, the Mountain-holder<sup>I°</sup>  
gave him a partnership in His name. (1)

In the ocean of worship, inherited from the famous  
master Vallabha, he was a treasury of virtues. (2)

His poetry was unique and impeccable. He was an expert  
in serving the Lord. (3)

His language was praised by the sages. The Cowherd<sup>I°</sup>  
adorned it with glory. (4)

He was full of worship for the dust of Braja: that  
streak was the very substance of his heart. (5)

He was always esteemed in the presence of the Lord's  
servants. To fair-complexed Syâma<sup>I°</sup> he made a firm  
vow. (6)

Being pleased with Kṛṣṇa Dāsa, the Mountain-holder  
gave him a partnership in His name. (7)

---

I°. Kṛṣṇa.

Varddhamâna and Gaṅgala.

Thoughtful Varddhamâna and Gaṅgala were two pillars  
of the Lord<sup>1°</sup>'s faith. (1)

When relating the Bhâgavata<sup>2°</sup>, they made flow a stream  
of nectar. (2)

They made the whole world pure. They abolished pain  
and procured happiness. (3)

They were full of affection for the bhaktas, full of  
mercy for the distressed. (4)

Through their veneration for Yasodâ and Nanda, they  
were treasuries in the meeting of saints. (5)

These excellent sons of Bhîsma Bhaṭṭa gave happiness  
to the Kali-age. (6)

Thoughtful Varddhamâna and Gaṅgala were two pillars  
of the Lord's faith. (7)

---

1°. Kṛṣṇa.

2°. The Bhâgavata Purâṇa.

Khema Gusâî.

It was through the splendour of Râma Râsi that Khema  
Gusâî conferred happiness. (I)

It is commonly known on earth that he was a servant  
of Raghu's descendant<sup>I°</sup>. (2)

Sîtâ and Râmâ were his all : he brought nothing else  
into his heart. (3)

He loved bow and arrow, his Master<sup>I°</sup>'s favourite  
weapons. (4)

He remained constantly at (Râma's feet) and was never  
away (from them). (5)

Like heroic Hanumân, he was an ideal servant, full  
of love. (6)

It was through the splendour of Râma Râsi that Khema  
Gusâî conferred happiness. (7)

---

I°. Râma.

Vit̥thala Dâsa.

Vit̥thala Dâsa , the crown of Mathurâ's inhabitants,  
was without pride when giving honour<sup>I°</sup>. (I)

Delighted with his frontal mark and his necklace, he  
entertained plenty of virtues in his heart. (2)

Throughout his life, his tongue related the exaltation  
of the bhaktas. (3)

Truly happy at heart, he was an excellent helper  
everywhere. (4)

By presenting his son<sup>2°</sup> (in sacrifice) at a festival,  
he performed a difficult and burdensome action. (5)

"Lord Govinda! Hail to Govinda!" were always his  
delectable words. (6)

Vit̥thala Dâsa, the crown of Mathurâ's inhabitants,  
was without pride when giving honour. (7)

---

I°. I.e.to Govinda (Kṛṣṇa).

2°. Raṅgî Râya.



v.85

Hari Râma Hathîle.

Through the power of his worship, Hari Râma Hathîle  
replied (even) to the king. (I)

(He was) a chief: intelligent, great, virtuous: a  
boundary of elegance. (2)

(He was) a treasury of love, a sum of flavour. The  
sound of his voice was always rejoicing. (3)

When somebody wronged the bhaktas, he pointed out  
the consequences. (4)

He referred to the striking example of Hiranyakasipu  
and Prahlâda. (5)

He spoke openly in the world. (Even) before the royal  
council his heart was without fear. (6)

Through the power of his worship, Hari Râma Hathîle  
replied (even) to the king. (7)

Kamalâkara Bhaṭṭa.

Kamalâkara Bhaṭṭa planted the banner of philosophical  
knowledge in the world. (I)

He was a scholar, skilled in arts, giving much respect  
to the noble people. (2)

He was a parasol for the head of the doctrine: as it  
were a second Madhvâcârya. (3)

As many as there had been incarnations of the Lord<sup>1°</sup>,  
he considered them all as complete. (4)

The victories of his banner are related like those  
in the Bhâgavata<sup>2°</sup>. (5)

Conformable to the (Vedic) tradition, the law-codes  
and the Purâṇas, he had the symbols<sup>3°</sup> burnt upon his  
arms. (6)

Kamalâkara Bhaṭṭa planted the banner of philosophical  
knowledge in the world. (7)

---

1°. Viṣṇu.

2°. The Bhâgavata Purâṇa.

3°. I.e. of Viṣṇu.

v.87

Bhaṭṭa Nârâyana.

Bhaṭṭa<sup>1°</sup> worshipped the Braja land. The Lord was  
attached to him and united with him. (I)

Like the Varâha<sup>2°</sup> he praised the cherished places  
of the Mathurâ region. (2)

Nârâyana made these (places) known: they are famous  
on earth. (3)

He was a nectar-ocean of faith : always (present) at  
the meetings of the pious. (4)

Excellent, competent, unique : He was suitable to  
(describe) Kṛṣṇa's sports. (5)

Knowing to defend the rites<sup>3°</sup>, he was second to none  
in refuting. (6)

Bhaṭṭa worshipped the Braja land. The Lord was  
attached to him and united with him. (7)

---

1°. Bhaṭṭa Nârâyana.

2°. The Varâha Purâna.

3°. I.e. the rites of the law-codes.

v.88

Vallabha.

By Vallabha, the beloved of Braja, excellent enjoy-  
ments are offered to the eyes. (I)

By his perfect art of dancing and singing, he causes  
a rain of flavour at the circular dance. (2)

Now, with all kinds of lovely sports, he is pleasing  
both master and mistress<sup>I°</sup>. (3)

Truly a great saviour: his glory is shining over  
the Braja country. (4)

To celebrate the great festivals, he prepares all  
kinds of enjoyments. (5)

He overpowered his master, the illustrious Nârâyana  
Bhaṭṭa, with the flavour of his great love. (6)

By Vallabha, the beloved of Braja, excellent enjoy-  
ments are offered to the eyes. (7)

---

I°. Kṛṣṇa and Râdhâ.

v.89

Rûpa and Sanâtana.

Both Rûpa and Sanâtana renounced the taste and pleasures of the world like disgusting things. (I)

In the Gauda country of Bengal they were the absolute authorities. (2)

With their horses and elephants, their houses and treasures, they were wealthy like kings. (3)

Considering such happiness as perishable, they took residence in Vrndâvana. (4)

Thus they attained happiness, paying attention to the trees and the earthen pot. (5)

Pleased with Râdhâ and Kṛṣṇa in the Braja country, the (two) bhaktas attained happiness and salvation. (6)

Both Rûpa and Sanâtana renounced the taste and pleasures of the world like disgusting things. (7)

v.90

(Hita) Harivam̐sa.

Who will ever know the ways of worshipping (practised)  
by Harivam̐sa Gusâi? (I)

In his heart he is an eminent and most firm worshipper  
of Râdhâ's feet. (2)

In the forest-plays of master and mistress<sup>I°</sup>, he does  
the duties of an attendant. (3)

He is a great blessing for all people: an accomplished  
master. (4)

He is not a servant of forbidden rites, but fervently  
he practises the authentic vow. (5)

He who follows the path of illustrious Vyâsa's son<sup>2°</sup>,  
will discriminate virtue. (6)

Who will ever know the ways of worshipping (practised)  
by Harivam̐sa Gusâi? (7)

---

I°. Kṛṣṇa and Râdhâ.

2°. Harivam̐sa.

v.9I

Hari Dâsa Rasika.

'Rasika',<sup>1°</sup> is the nickname of Hari Dâsa, the firm  
sun of hope. (I)

Familiar with the joint name<sup>2°</sup>, at all times he silent-  
ly invokes the forest-wanderer<sup>3°</sup>. (2)

He goes on looking at the love-play, entitled to the  
happiness of the female companion. (3)

A celestial minstrel through his art of singing, he  
pleases both 'Syâma and 'Syâmâ<sup>4°</sup>. (4)

He presents them<sup>4°</sup> with the best food and nourishes  
peacocks, monkeys and fish (with the remains). (5)

Kings are standing at his door and wish to see him. (6)

'Rasika' is the nickname of Hari Dâsa, the firm sun  
of hope. (7)

---

1°. 'The lover'.

2°. Râdhâ-Kṛṣṇa.

3°. Kṛṣṇa.

4°. Kṛṣṇa and Râdhâ.

Vyâsa (Svâmî).

Owing to the distinction of their frontal mark and  
their neck-lace, the bhaktas were Vyâsa's beloved. (I)

According to some the Fish, the Tortoise, the Boar,  
the Man-lion are to be worshipped. (2)

(Also) the Dwarf, the Axe-bearer<sup>I°</sup>, the Bridge-  
builder<sup>2°</sup> and the Mountain-holder<sup>3°</sup>. (3)

Some (others) are in the habit of practising the  
ninefold (devotion). (4)

'Sukla<sup>4°</sup>, Sumokhana's son (, however), loved the rela-  
tives of the Eternal<sup>5°</sup>. (5)

He tore his sacrificial thread to string an anklet  
in the big gathering at a festival. (6)

Owing to the distinction of their frontal mark and  
their neck-lace, the bhaktas were Vyâsa's beloved. (7)

---

I°. Parasu Râma.

2°. Râma.

3°. Kṛṣṇa.

4°. Hari Râma 'Sukla, a synonym of Vyâsa Svâmî.

5°. Viṣṇu.



v.93

Jīva.

The religious leader Jīva was a deep lake, formed by  
the waters of Rūpa's and Sanātana's faith. (1)

His devotion was a dependable landing-place, without  
any impurity. (2)

At Vṛndāvana, his permanent abode, he was enamoured  
of the couple<sup>I°</sup>'s feet. (3)

He wrote books with brilliance: without abatement  
he applied his mind to the syllables. (4)

The quintessence of the venerable books he made entire-  
ly clear. (5)

Being able to remove the knots of doubt, he was an  
outstanding and firm worshipper in the assembly. (6)

The religious leader Jīva was a deep lake, formed by  
the waters of Rūpa's and Sanātana's faith. (7)

---

I°. Kṛṣṇa and Rādhā.

v.94

Vr̥ndâvana bhaktas.

- These were (the bhaktas) who discovered and tasted  
the sweetness of Vr̥ndâvana: (I)
- The celebrated Gopâla Bhaṭṭa, to whom Râdhâ's lover<sup>I°</sup>  
meant everything. (2)
- Hṛṣīkeśa, Bhagavân and Viṭṭhala Vipula : oceans of  
flavour. (3)
- Jagannâtha Thânesvarî, Lokanâtha, Madhu and illus-  
trious Raṅga. (4)
- Kṛṣṇa Dâsa<sup>2°</sup> and Pandita<sup>3°</sup>, both of whom were masters:  
limbs of the Lord. (5)
- Ghamandî, Yugala Kisora Bhṛtya, Bhûgarbha and Jîva,  
who took a firm vow. (6)
- These were (the bhaktas) who discovered and tasted  
the sweetness of Vr̥ndâvana. (7)

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I°. Kṛṣṇa.

2°. Kṛṣṇa Dâsa Brahmachârî.

3°. Kṛṣṇa Dâsa Pandita.

v.95

Rasika Murâri.

Illustrious Rasika Murâri was an excellent man who  
gave instruction even to a maddened elephant. (I)

Body, mind, riches, attendants: he applied it all to  
the service of the saints. (2)

The divine food and the ceremony of adoration meant  
(even) more to his heart than the Lord<sup>1°</sup> himself. (3)

He was (like) the moon at holy Vṛndâvana: saturated  
with the merriment of Śyâma<sup>1°</sup> and Śyâmâ<sup>2°</sup>. (4)

He was immersed in an ocean of love and ambrosia, and  
he gave many proofs(of it). (5)

Through the blessing of illustrious Haripriya -  
Śyâma's delight - he delivered the world by his worship. (6)

Illustrious Rasika Murâri was an excellent man who  
gave instruction even to a maddened elephant. (7)

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1°. Kṛṣṇa.

2°. Râdhâ.

C H A P T E R     V

NOTES

N O T E S .

v.I

v.I.I : - catura nâma : 'four in name' are bhakta, bhakti, Bhagavant and guru. The distinction between these four, especially between bhakta and Bhagavant, is even more than nominal. Without a basis of dualism, bhakti would be impossible. Yet, in the mind of Nâbhâ Dâsa, the inter-relation between dualism and immanence must have been sufficiently elastic to admit monistic Śaṅkara (v.42) as well as Râmānuja and the other leaders of the sampradâyas (v.29) to his list of bhaktas.

- vapu eka : - 'one in essence'. By means of bhakti, the Bhagavant becomes immanent in the teacher ('guru') and the bhaktas. Hence, in the realm of bhakti, no distinction of caste or class should be made. In singing the glory even of the most humble bhakta, Nâbhâ Dâsa will pay tribute to the Bhagavant.

v.I.2 : - nâsaī vighna : 'offences are destroyed'. As sin is antithetical to bhakti, it can be destroyed by that form of bhakti which consists in giving homage to the saints.

v.2.2: - Harijana mangala rūpa : 'The servant of the Lord becomes a form of blessing'. The servant of the Lord is

(Notes on v.2.2, cont.)

Nâbhâ Dâsa himself who cannot think of a more auspicious thing than to praise the glory of the saints. If the bhaktas are a form of blessing through their sanctity, the author of the Bhakta Mâla becomes in his turn a form of blessing.

v.3

The statement made by Nâbhâ Dâsa in the first two dohâs is not only his personal opinion. It has been confirmed by the scriptures and the tradition.

v.3.I : - <sup>1</sup>sruti (in contradistinction to smṛti, v.18.I): what has been revealed directly to the ṛsis, especially the revelation laid down in the Vedic Samhitâs, the Brâhmanas and the Upaniṣads <sup>1°</sup>.

- Purâna : 'the (eighteen ) Purânas' which are enumerated in v.17.

v.4

v.4.I : Before 'Agradeva' the mss. a, b and c add "srî gura" while the ed. e has "srî guru". The ~~mss.~~ mss. a and b have tried to force the spurious words into the metre by shortening âjñâ to ajñâ (mss. a and b) and daî to da'i (ms.a). The reading owes probably its origin to an early scribe who wanted to adorn the name Agradeva with a honorific title.

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<sup>1°</sup>. J.E.Carpenter, Theism in medieval India, p.311.

(Notes on v.4.I, cont.)

- Agradeva : 'The respectable Agra', i.e. Agra Dâsa who was the preceptor of Nâbhâ Dâsa. He is reckoned amongst the disciples of Payahârî Kṛṣṇa Dâsa in v.39.2, while his full description follows in v.4I.

The Sanskrit name Agradeva means literally: 'having Agra as one's deity'. 'Deva' is much used as a title of honour at the end of a compound, especially in the vocative <sup>1°</sup>, with the meaning 'your majesty', 'your honour'. If we are allowed to suppose that Nâbhâ Dâsa addressed his spiritual leader as 'Agradeva', we can trace in the present dohâ a remnant of that vocative appellation. In that case we have a confirmation that this dohâ and probably the whole introduction is the authentic work of Nâbhâ Dâsa. A fact is that Priyâ Dâsa in his commentary <sup>2°</sup> - subsequent to this dohâ - used the forms Agra Dâsa and Agara. Although Priyâ Dâsa may have considered himself as an indirect disciple ('prasiṣya') of Agra Dâsa, it looks as if he has left to Nâbhâ Dâsa the privileged use of 'Agradeva'.

v.5

Homage is given to the twenty-four incarnations or descents ('avatâra') of Viṣṇu. The word 'avatâra' is of

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1°. M.Monier-Williams, A Sanskrit-English dictionary, s.v. deva.

2°. Kav.vv.10 and 12.

(Notes on v.5, cont.)

the same root as 'tarana' in the preceding verse. Although the transition from the introductory dohâs to the present chappai seems to be abrupt, there is a continuity between the contents of both verses. In order to help the faithful in crossing ('tarana', v.4) the ocean of existence, the Lord himself has made the crossing over - in twenty-four forms or avatâras (v.5) - from heaven to the world.

v.5.1 : - mîna (Skt. matsya) : the fish-avatâra. Cf.Bhg. Pur.I 15,35; X 2,40; XI 4,18; M.Pur.260,39; 285,6.

- varâha : the boar-avatâra. Cf.Bhg.Pur.III 13,18-45; M. Pur.47,43.

-kamathâ (also called kacchapa) : the tortoise-avatâra. Cf.Bhg.Pur.I,3,16; VIII 7,8.

- Narahari (or Narasimha) : The avatâra with the lower part of a man and the upper part of a lion.He killed the impious king Hiranyakasipu for having persecuted his son Prahlâda (Br.Pur.III 5,26-27; Vi.Pur.I 20,32).

- vâvana (or vâmana) : the dwarf-avatâra (Bhg.Pur.I 3,19; II 7,17-18; XI 4,20). He obtained three feet of ground from Bali, the sovereign of Mahâbalipura, and took heaven and earth in two steps, leaving to Bali the sovereignty of the lower regions (Bhg.Pur.VIII 18-21).

v.5.2 : - Parasurâma : Parasurâma, lit.'Râma of the battle-



(Notes on v.5.2, cont.)

axe', a hero and demi-god, son of Jamadagni (Vâ.Pur.94,38). He appeared in the world as the sixth avatâra of Viṣṇu (Bhg. Pur.I 3,20; II 7,22) to repress the tyranny of the Kṣatriyas (Bhg.Pur.X 40,20; X 82,3; XI 4,21).

- Raghuvîra : lit.'hero of the Raghu race', epithet of Râma, son of Dasaratha (Bhg.Pur.II 7,23-25).

-Kṛṣṇa : the eighth avatâra of Viṣṇu (Bhg.Pur.I 2,17;3,23) with whom he is sometimes identified (M.Bh.V 2563; XIV 1589 ff.; Hariv.2359). He has been venerated with a special devotion by the saints of the Braja country since it was there, at Gokula and Vṛndâvana, that he spent his youth (Bhg.Pur.X 8-10; Hariv.3304 ff.).

v.5.3 : - Buddha : The ninth (M.Pur.47,247; 54,19) or the twentieth (Bhg.Pur.I 3,24) avatâra of Viṣṇu and the supposed founder of the Buddhist religion.

- Kalamkî : Kalkî or Kalki, the tenth (Vâ.Pur.98,104-117) or twenty-first (Bhg.Pur.I 3,25) avatâra. The form Kalamkî is also used by Sûra Dâsa<sup>10</sup>.

- Vyâsa : A partial incarnation ('amsâvatâra') of Viṣṇu. He was son of Parâsara and Satyavatî and had as children Suka (cf.vv.7.3; 15.2), Dhṛtarâṣṭra, Pându and Vidura

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<sup>10</sup>. Cf.Dînadayâlu Gupta, Vraja bhâṣâ Sûra koṣa, s.v.

(Notes on v.5.3, cont.)

(Bhg.Pur.I 2,4; I 4,14-15; IX 22,22-25). He is often called Vedavyâsa because he rearranged the Vedas. He composed the Bhâgavata Purâna and compiled the other Purânas and the Mahâbhârata (Bhg.Pur.XII 6,49-53; I 4,16-25; I 7,1-8).

- Prthu : also called Vainya since he was son of Vena. In Bhg.Pur.II 7,9 he is said to be the ninth incarnation of Viṣṇu.

- Hari : An avatâra, born as son of Harimedhas and Harinî (Bhg.Pur.VIII I,30).

- Hamsa : The swan-avatâra of Viṣṇu. He appeared in the first age ('Krtayuga') of the world and taught yoga to Sanaka <sup>1°</sup> (Bhg.Pur.X 2,40; XI 4,17; XI 13,19-41).

- Manvantara : The Manvantara avatâra. Manvantara means strictly the period or age of each of the fourteen Manus. No explicit mention of a Manvantara avatâra is made in the lists of the Bhâgavata Purâna <sup>2°</sup>. Yet, in Bhg.Pur. II 7,20 it is said that the Holy One bears his power in the Manvantaras. Śrīdhara <sup>3°</sup> comments on this passage and concludes that the Manvantara avatâra is meant here. The contents of Bh.M. v.45.

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1°. Cf.Bh.M., vv.5.5; 7.2 .

2°. Bhg.Pur.I 3; II 7; XI 4.

3°. Cf.Śrīdhara's 'Bhâgavata Bhâvârtha Dīpikâ' on Bhg.Pur. II 7,20. Cf.also G.A.Grierson, art.cit., JRAS., 1909, p.630.

(Notes on v.5.3, cont.)

show that Nâbhâ Dâsa was acquainted with Śrīdhara's commentary. It is hence possible that Nâbhâ Dâsa borrowed from there the idea of the Manvantara avatâra.

v.5.4 : - Jajña : Yajña, mentioned in Bhg.Pur.I 3,12 as the seventh avatâra of Viṣṇu. His parents were the prajāpati <sup>1°</sup> Ruci and Ākūti (Bhg.Pur.III 19,13; IV 1,4-5).

- Rishabha : Rṣabha, the son of Nâbhi and Sudevī (Bhg.Pur. II 7,10; Br.Pur.II 14,60-62). He gave his kingdom to his son Bharata and wandered as a mendicant through Koṅka, Veṅka and Karnâta (Bhg.Pur.V 4,8-19; V 5). Since in these places the Jaina religion was going to be spread, it appears that in the above passages of the Bhāgavata Purāṇa Rṣabha has to be identified with the first Tīrthamkara of the Jainas <sup>2°</sup>.

- Hayagrīva : An avatâra of Viṣṇu, half man and half horse. He recovered the Vedas which had been carried off by the demon Madhu (Bhg.Pur.V 18,1-6; XI 4,17). This avatâra is mentioned under the name of Hayasīrṣa in Bhg.Pur.II 7,11.

- Dhruva varadaina : 'Dhruva's benefactor', the form which Viṣṇu took to appear to Dhruva (Bhg.Pur.II 7,8). Dhruva was a son of Uttānapāda and a grandson of Svâyambhuva Manu.

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1°. Mind-born son of Brahmâ.

2°. R.G.Bhandârkar, Vaiṣṇavism, p.42; J.Dowson, Hindu mythology, s.v. Rishabha.

(Notes on v.5.4, cont.)

At the age of five he became an ascetic (Bhg.Pur.IV 8) and was remunerated by Viṣṇu with the boon of divine speech and with the promise that he would become the Pole-star (Bhg.Pur.IV 9).

- Dhanvantara: Dhanvantari, the avatâra who was the supposed author of the Âyurveda (Bhg.Pur.I 3,17). He was produced at the churning of the ocean and became in a next birth - through the blessing of Viṣṇu - king of Benares and an expert on medicine (Bhg.Pur.II 7,21; VIII 8,35; Vâ.Pur. 92,7-22; Vi.Pur.I 9,98-108).

v.5.5 : - Badrîpati : 'The lords of Badarî', the two sages Nara and Nârâyana who form together an avatâra of Viṣṇu (Bhg.Pur.I 2,4; I 3,9). They had their hermitage at Badarî in the neighbourhood of one of the sources of the Ganges (Bhg.Pur.III 4,4).

- Datta : Son of the sage Atri by Anasûyâ (Bhg.Pur.I 3,11; II 7,4). He was the fourth incarnation in the tenth Tretâ-yuga (Br.Pur.III 73,88; M.Pur.47,242).

- Kapiladeva : 'The respectable Kapila', son of the prajāpati Kardama<sup>1°</sup> and Devahûti. He is reckoned amongst the avatâras in the lists of Bhg.Pur.I 3,10 and II 7,3. Nâbhâ Dâsa<sup>2°</sup> included Kapila's name also in his list of Mahâ-bhaktas.

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1°. Kardama is mentioned in Bh.M. v.16.3.

2°. Cf.Bh.M., v.7.2.

(Notes on v.5.5, cont.)

- Sanakâdika (= Sanaka âdika): 'Sanaka and his brethren' viz. Sanâtana, Sanatkumâra and Sananda (Bhg.Pur.III 12,4) or Sanandana (Vâ.Pur.23,131). They were four mind-born sons of Brahmâ (Bhg.Pur.III 12,4). As avatâras of Viṣṇu they are called Kaumâra ('youth, abstinence') because of their celibacy (Bhg.Pur.I 3,6; II 7,5). They will be mentioned in v.7.2 as belonging to the twelve Mahâbhaktas.

v.6

v.6.1 : - carana cinha(= cihna): 'footmarks'. Instead of the traditional number of forty-eight footmarks, only twenty-two are given here. These marks are equally divided over both feet of Râma, those of the right foot being: elephant-goad, cloth, thunderbolt, lotus, barley-corn, banner, discus, svastika, upward line, octagon and man.

v.6.2 : - amkusa (= aṅkusa): 'the elephant-goad' helps to domesticate the wild elephant of one's thoughts (kav.v.15)<sup>10</sup>.

- ambara : 'The cloth' protects the bhakta against the cold of unbelief (kav.v.15).

- kulisa (kulisa): 'The thunderbolt' of Indra is a weapon against sin (kav.v.15).

- java (= yava): 'The barley-corn' gives knowledge and virtue (kav.v.16).

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<sup>10</sup>. Cf.also G.A.Grierson, art.cit., JRAS.1910, p.90.

(Notes on v.6.2, cont.)

- dhujâ : 'The banner' protects the bhakta against the dangers of the present age (Kaliyuga, kav.v.I6).

- dhenupada : 'The cow's footprint' represents the ocean of life, easy to be crossed (kav.v.I6).

v.6.3 : - samṣa (= 'samkha): 'The conch-shell' is an emblem of victory for those who are frightened (kav.v.I6).

- cakra : 'The discus' enables the bhakta to kill the demons (kav.v.I7), after the example of Viṣṇu who cut off Râhu's head (Bhg.Pur.VI I8,I3-I4; VIII 9,24-26).

- svastika : 'a mystical mark, fylfot', the sign of auspiciousness (kav.v.I7).

- jambuphala (= jambû-): 'The rose-apple (eugenia jambolana) fruit' represents the fulfilment of whatever a bhakta desires (kav.v.I7).

- kalasa (= kalasa): 'The pitcher' is a means of drinking faith from 'the lake of nectar' (sudhâhrada, cf.kav.v.I7).

v.6.4 : - ardhacandra : 'The half-moon' kindles bhakti and takes away all suffering (kav.v.I7).

- ṣaṭakona (= -ṇa): 'The hexagon' is a protection against the serpent of one's own body (kav.v.I8).

- mîna ('the fish') and bimdu ('the spot' between the eyebrows) are emblems of victory over the world (kav.v.I8).

- ūrdharaśâ (= ūrdhvarekhâ): 'The upward line' helps to cross the ocean of life (kav.v.I8).

(Notes on v.6.5)

v.6.5 : - astakona ('octagon') and traikona ('triangle') have the same scope as the hexagon <sup>I°</sup> (kav.v.I8).

- Imdradhanu : 'Indra's bow, the rainbow' takes away the bhakta's affliction in the same way as it helped Râma to defeat Râvana (kav.v.I9).

- puruṣa : 'man', i.e. the bhakta himself, becomes an auspicious mark through his meditation (kav.v.I9).

- viseṣâ (= viseṣa): 'especially'. The use of this word shows that Nâbhâ Dâsa consciously limited his list of foot-marks. He wanted the marks to fit into one chappai verse, so that his restriction had to be arbitrary to some extent. Lotus, discus and bow belong surely to Râma's principal marks and deserve therefore a place in the list. If, however, the half-moon is mentioned without the full moon, it is rather a matter of arbitrary limitation than of preference. The word 'viseṣâ' might hence convey - besides the strict meaning of 'especially' - the sense of 'to mention only these (marks)'.  
  
v.7

v.7.2 : - Vidhi : an epithet of Brahmâ (Br.Pur.IV 28,89).

The Vaisṇavas consider Brahmâ as subordinate to Viṣṇu.

This belief is based on the Mahâbhârata <sup>2°</sup> and the Bhâga-

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I°. Cf. satakona, v.6.4.

2°. M.Bh.III I3559, I582I and 497.

(Notes on v.7.2, cont.)

vata Purâṇa <sup>1°</sup> where Brahmâ is said to be born from the lotus-flower in Viṣṇu's navel <sup>2°</sup>. As a 'vibhûti (governance) avatâra' Brahmâ has to manifest the divine power and to spread the true faith. He creates the universe at the beginning of each new period ('kalpa', Bhg.Pur.III 8,22-32; III 9, I-24). He heard the Bhâgavata Purâṇa from Hari (Bhg.Pur.II 5,9 ff.) and narrated to Nârada the creation of the universe (Bhg.Pur.I 7,18).

- Nârada : the tenth son of Brahmâ (Bhg.Pur.I 4,32-33).

He learned the principles of the Bhâgavata religion from his father and related them in his turn to Vyâsa and to the saints in Brahmâ's heaven (M.Bh.XII I297I and I2984; M.Pur. 53,23; Sk.Pur.VII I,2.43; Agni Pur.272,8). In the opening verses of the Râmâyana he is said to have revealed the whole epic to Vâlmiki <sup>3°</sup>. In Bhg.Pur.VII 11-14 he is called a 'mahâbhâgavata' who attained Hari through devotion.

- Saṁkara (= Saṅkara): an epithet of Śiva. That Śiva has some links with Viṣṇu appears already from the description of his origin in the Mahâbhârata. Although he is generally called a son of Brahmâ (M.Bh.XII I3723 and I3705; VII 2048),

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1°. Bhg.Pur.III 8,13-16.

2°. V.Fausbøll, Indian mythology, p.74.

3°. W.J.Wilkins, Hindu mythology, p.386.



(Notes on v.7.2, cont.)

he is occasionally described as being born from the forehead of Viṣṇu (M.Bh.III 499). These two traditions, apparently opposed, find their reconciliation in the fact that Vaiṣṇavism often identified Viṣṇu with Brahmā<sup>1°</sup>. In his function of Vibhūti ('governance') avatāra he carried out the Supreme's command by instructing Nārada<sup>2°</sup>. Thus he was an important spreader of the Bhāgavata religion. In the Matsya Purāṇa he is presented as narrating to Nārada the chapters 54 to 57, 61, 68, 83 to 92<sup>3°</sup>.

- Sanakādika : 'Sanaka and his brethren'<sup>4°</sup>, the four mind-born sons of Brahmā (Bhg.Pur.I 3,6 and II 7,5). They merited the title of 'mahābhaktas' by relating the Bhāgavata Purāṇa (q.v., III 8,7). In the Nāradiya Purāṇa each of them narrates one of the four pādas or subsections of the pūrva-bhāga(or former part) to Nārada<sup>5°</sup>. That their number is sometimes said to be seven<sup>6°</sup> is probably due to a confusion between the four mind-born brethren and the seven Prajāpatīs or spiritual sons of Brahmā, mentioned in the Mahābhārata<sup>7°</sup>.

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1°. V.Fausbøll, op.cit., pp.71-72.

2°. M.Bh.XXII 34I ff., cf.G.A.Grierson, art.cit., JRAS.I909, p.639.

3°. R.C.Hazra, Purāṇic records, pp.38-39.

4°. Cf.also the Notes on Bh.M. v.5.5.

5°. R.C.Hazra, op.cit., p.I29.

6°. Cf.M.Monier-Williams, A Sanskrit-English dictionary, s.v.Sanaka.

7°. M.Bh.XII 7570 and I2724.

(Notes on v.7.2, cont.)

-Kapiladeva : 'the respectable Kapila' <sup>1°</sup>. According to Bhg. Pur.VI 3,20 and VI 8,16 he was one of the twelve who knew the dharma as ordained by Viṣṇu. To his mother Devahūti he explained the Sāṅkhya philosophy as well as bhakti and other kinds of yoga (Bhg.Pur.III 24-33).

- Manu bhūpa : 'King Manu', i.e. Svâyambhuva, the first of fourteen Manus (Bhg.Pur.VIII 1,1-10). He knew Viṣṇu's dharma (Bhg.Pur.VI 3,20).

v.7.3 : - Naraharidâsa : 'The servant of the Man-lion', i.e. Prahlâda. In Bhg.Pur.VI 3,20 he is said to have known the dharma of Viṣṇu. To his father Hiranyakasipu and to his friends he expounded the necessity of the Bhâgavata religion (Bhg.Pur.VII 5-6).

- Janaka : Father of Sîtâ. According to Bhg.Pur.VI 3,20 he knew the nature of Viṣṇu's dharma. The Mahâbhârata pictures him as a religious teacher who instructed even Suka. He discouraged Suka from renouncing the world immediately and suggested that he should pass first through all the stages of life. This interview is not mentioned in the Purâṇas, where Suka is said to have renounced the world from his childhood <sup>2°</sup>. Since Janaka's teaching of Suka is essential for his being considered as a mahâbhakta, we may assume that

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<sup>1°</sup>. Cf.also the Notes on Bh.M. v.5.5.

<sup>2°</sup>. R.C.Hazra, op.cit., p.53.

(Notes on v.7.3, cont.)

Nâbhâ Dâsa preferred in this respect the Mahâbhârata tradition to that of the Purânas.

- Bhîsama : Bhîsma, son of Santanu by Gaṅgâ (Bhg.Pur.IX 22, 19-20). He knew the dharma ordained by Viṣṇu (Bhg.Pur.VI 3, 20). On his death-bed he discussed with Yudhiṣṭira the various aspects of dharma (Bhg.Pur.I 9,25-42).

- Bali <sup>1°</sup> : As a devotee of Viṣṇu, he knew His yogamâyâ (Bhg.Pur.IV 21,29) as well as the nature of dharma (Bhg. Pur.VI 3,20).

- Suka : Suka, son of Vyâsa <sup>2°</sup> from whom he heard the Bhâgavata Purâna (Bhg.Pur.I 2,2-3). In his turn he was the teacher of king Parîkṣita to whom he narrated the Bhâgavata Purâna (q.v., I 19,25-39).

- Dharmasarûpa (= Dharmasvarûpa): 'The righteous one'.

Already Nâbhâ Dâsa must have been conscious that this was a vague name to indicate his twelfth mahâbhakta, since he explained it by the subsequent story of Ajâmila. Even so, one might doubt whether Ajâmila or Yama is referred to as a mahâbhakta. Sîtârâma Sarana Bhagavân Prasâda <sup>3°</sup> first indicated Ajâmila as number twelve. In doing so he was probably misled by earlier commentators - as e.g. Hariprapanna

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1°. Cf. also the Notes on Bh.M. v.5.1.

2°. Cf. 'Vyâsa sâvaka', Bh.M. v.14.2.

3°. Op.cit., pp.78-79.

(Notes on v.7.3, cont.)

Rāmānuja Dāsa <sup>1°</sup> - who commented on that topic under the heading "Ajāmīlajī kī kathā" ('the story of Ajāmīla'). Afterwards, however, S.Ś.Bhagavān Prasāda <sup>2°</sup> corrected himself by counting Dharmarāja (i.e.Yama) as the twelfth mahābhakta. After him, G.A.Grierson <sup>3°</sup> preferred also Yama to Ajāmīla. The story of Ajāmīla as related in Bhg.Pur.VI 1-2 makes it clear that the latter was a bhakta, since Yama spared him on behalf of his uttering the name of Nārāyaṇa. Yet, in the doctrine of Vaiṣṇavism the epithet mahābhakta is generally connected with teaching and spreading the faith. The real teacher in the Ajāmīla story is Yama, for he explains to his followers - the demons - which men are to be reckoned as bhaktas and are consequently to be spared. Moreover, in Bhg.Pur.VI 3, immediately after the story of Ajāmīla, Yama confirms his position as a mahābhakta by explaining the nature of dharma and the glory of Viṣṇu. The word 'Dharmasarūpa' may hence be taken as equivalent to Dharmarāja (M.Bh.I 976; III 16074 and 16788) and to Dharmendra (M.Bh. VII 160), epithets of the demon Yama.

v.8

v.8.2 : - Viśvakasena : 'Viśvaksena'. In Bhg.Pur.V 20,40 he is said to be Viṣṇu's principal attendant on the Lokā-

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<sup>1°</sup>. Bhakta Māla Haribhakti Prakāśikā, Bombay, 1900.

<sup>2°</sup>. Op.cit., p.93.

<sup>3°</sup>. Art.cit., JRAS.1910, p.97.

(Notes on v.8.2, cont.)

loka mountain I°.

- Jaya and Vijaya: They are mentioned together as Viṣṇu's attendants in Vaikunṭha (Bhg.Pur.III 16,2.26-37).

- Prabala and Bala: sons of Kṛṣṇa and Mâdrî (Bhg.Pur.X,6I, I5). Prabala is called Hari's servant in Bhg.Pur.II 9,I4.

v.8.3: - Namda and Sunamda : They were chief attendants of Hari (Bhg.Pur.II 9,I4; X 39,53; X 89,57). They had to praise Dhruva (Bhg.Pur.IV 12,22) and to fight Bali's army (Bhg. Pur.VIII 2I,I6).

- Subhadra (Bhg.Pur.X 6I,I7) and Bhadra (Bhg.Pur.X 6I,I4) were half-brothers, sons of Kṛṣṇa by Bhadrâ and Kâlindî respectively.

v.8.4 : - Camda and Pracamda are probably not mentioned as Viṣṇu's attendants in the Purāṇas, unless Canda be the Nāga leader described in Vâ.Pur.4I,73.

- Kumuda and Kumudâkṣa : Servants of Viṣṇu (Bhg.Pur.XI 27, 28) and leaders of the troops against Bali (Bhg.Pur.VIII 2I,I6).

v.8.5 : -Susena : Susena, a son of Kṛṣṇa and Rukminî (Bhg. Pur.I 14,3I; Vi.Pur.V 28,I).

v.9

v.9.2 : - Kamalâ : Lakṣmî.

- Garura : Garuda, son of Kâśyapa and vehicle of Viṣṇu (Bhg.

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I°. Cf.also G.A.Grierson, art.cit., JRAS.I910, pp.I08-9.

(Notes on v.9.2, cont.)

Pur.VI 6,22; Vi.Pur.I 21,18).

- Sunamda : One of the sixteen attendants of Viṣṇu (cf.v.8.3).

v.9.3 : - Hanumanta : Hanumân, a son of Marut and Añjanâ.

He knew the yoga power of Viṣṇu (Bhg.Pur.IX 10,16.19; II 7, 45; V 19,1). He is mentioned in Bh.M.v.20.2 as an ally of Râma.

- Jânavanta : Jâmbavân, the lord of bears. He admired Viṣṇu for having taken the dwarf-incarnation to cheat Bali (Bhg. Pur.VIII 21,8; Vi.Pur.IV 13,32-58). In Bh.M.v.20.3 he is reckoned amongst the allies of Râma.

- Sugrîva : A monkey king who helped Râma against Râvana (Bhg.Pur.IX 10,16.19.43; Bh.M., v.20.2).

- Vibhîṣana (= -ana): A brother of Râvana and a friend of Râma. He became king of Lañkā (Cf.Vâlmîki, Râm.VI 9-19; Bhg.Pur.IX 10,16.29.43).

- Savarî : A poor Bhîla woman who received and advised Râma during his search for Sîtâ (Cf.Vâlmîki, Râm.III 75; Râmacar. III 37 ff.) 1°.

- sagapati (= khagapati): 'Lord of birds', i.e.Jatâyû, the king of vultures (Br.Pur.III 7,447-8). He was wounded by Râvana when preventing the rapture of Sîtâ (cf.Vâlmîki, Râm.III 50-51; III 68-69) 2°.

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1°. G.A.Grierson, art.cit., JRAS.1910, pp.275-9.

2°. Ibid., p.279.

(Notes on v.9.4)

v.9.4 : - Dhruva : cf.v.5.4.

- Udhava : Uddhava, a friend of Kṛṣṇa (Bhg.Pur.X 46) and an occasional messenger of Rāma (Bhg.Pur.X 68,16). He worshipped Viṣṇu (Bhg.Pur.III 2,2) whose yoga power he knew (Br.Pur. III 34,40).

- Ambarīṣa : A saintly king of Ayodhyā. He devoted himself to Hari whose yoga power he came to know (Bhg.Pur.IX 4,13-71).

- Vidura : After the death of his friend Kṛṣṇa, he became a disciple of Maitreya <sup>I°</sup> and obtained the knowledge of the one God, Hari (Bhg.Pur.III 5; III 7).

- Akrūra : As a minister of king Kamsa he was ordered to bring Kṛṣṇa and Balarāma to the palace (Bhg.Pur.X 38,1-24). He recognised Kṛṣṇa as an incarnation of Viṣṇu (Bhg.Pur.X 39, 32-57) and praised him (Bhg.Pur.X 40).

- Sudāmā : Sudāman, a minister of Kamsa. He welcomed Kṛṣṇa and Balarāma with garlands (Bhg.Pur.X 41,43-52).

v.9.5 : - Camdrahāsa : Son of king Medhāvin of Kerala (cf. kav.v.58). He lost his parents during his childhood and was instructed by Nārada (kav.v.58). As a king, he became a spreader of bhakti (kav.v.68).

- Citraketu : A king of Sūrasenas whom Nārada initiated into true knowledge. At the issue of a seven days medita-

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I°. Cf. Kausārava, Bh.M. v.9.6.

(Notes on v.9.5, cont.)

tion he obtained a vision of the Lord (Bhg.Pur.VI 14-16).

- grâha : 'The crocodile' which had been in a previous life a gandharva, called Hûhû (Vi.Pur.IV 1,68). The sage Devala had cursed Hûhû. Having caught hold of the elephant Gajendra's feet, the crocodile was released from that curse by Hari (Bhg.Pur.X 52,15; VIII 4,3-5).

- gaja : 'The elephant' called Gajendra ('Lord of elephants'). Bitten by the crocodile, it was going to drown when it took refuge in Hari and was released. In a former birth the elephant had been Indradyumna, a king who was devoted to Hari but who was cursed by the sage Agastya (Bhg.Pur.III 19,35; VIII 2-4).

- Pâṁdava : 'The sons of Pâṇḍu', viz. Yudhiṣṭhira, Arjuna (cf.v.14.5), Bhîma, Nakula and Sahadeva (Bhg.Pur.X 57,1.10).

v.9.6 : - Kausârava : 'The son of Kusâru', also called Maitreya after his mother Mitrâ (Bhg.Pur.III 4,36). At Kṛṣṇa's request he taught self-knowledge ('Âtmavidyâ') to Vidura (q.v., v.9.4; cf.Bhg.Pur.I 13,1; I 19,10).

- Kumtî : Mother of the Pâṇḍavas (q.v., v.9.5; cf.Bhg.Pur. IX 22,27; M.Pur.50,48-50).

- vadhû : 'The daughter-in-law (of Kuntî)', i.e.Draupadî, the queen of the Pâṇḍavas (cf.v.9.5; Bhg.Pur.IX 22,2-28). In a game of dice Duryodhana won Draupadî from Yudhiṣṭhira and ordered Duḥśâsana to pull off her veil in the midst of



(Notes on v.9.6, cont.)

the assembly. In her distress the queen invoked Kṛṣṇa who saved her modesty by providing clothes (Bhg.Pur.X 64,4 ff.; kav.vv.71-72).

v.10

v.10.1 : - vāṃchō : 'I have a desire for'. In his commentary<sup>19</sup> Priyā Dāsa renders this as 'ābharana kījiye', an imperative which corresponds to the form vāṃcho. Yet, in v.8.1 Nābhā Dāsa says: "mo cita vṛtta..rahau" and his use of the pers. pron.1 sg. permits an analogous interpretation of the present passage, as well as of v.9.1.

v.10.2 : - joge'svara (= yog-): 'The principal yogīs' of whom the nine names are given in v.13.

- Śrutideva : Śrutadeva, a brahman of Mithilā. As a follower of Kṛṣṇa he knew his yoga power (Bhg.Pur.I 14,32; II 7,45; X 86,13-57).

- Aṃga : A king who knew the power of Kṛṣṇa's yoga (Bhg. Pur.II 7,43; Vi.Pur.I 13,6). Because of his mischievous son Vena he abandoned the kingdom and sought refuge with Hari (Bhg.Pur.IV 21,28; X 60,41).

- Mucukunda : A son of Māndhātā and a yogī (Bhg.Pur.IX 6,38; II 7,44). He worshipped Hari in the Badarī āsrama (Bhg.Pur. X 51; Vi.Pur.V 23,18-47).

- Priyavrata : A son of Svayambhuva Manu (Bhg.Pur.III 12,55;

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1°. Kav.v.73.

(Notes on v.IO.2, cont.)

III 2I,2) and a worshipper of Viṣṇu (Bhg.Pur.IV 2I,28; Vi.Pur.III I,24-25). He went to heaven by the power of his penance (M.Pur.I43,38; Vi.Pur.I II,I).

v.IO.3 : -Prthû : Prthu, cf.v.5.3.

- Parîksita : cf.v.I4.2.

- Sesa : Sesa, a thousand-headed snake (M.Pur.6,39), Hari's force personified (Bhg.Pur.X 2,8). He sang the glory of Viṣṇu (Bhg.Pur.II 7, 4I).

- Sûta : A sage who understood the Purâṇas, the histories and the law-codes (Bhg.Pur.I I,5-9).

- Saunaka : Saunaka, a son of Sunaka (Bhg.Pur.IX I7,3) and a great sage who knew the origin of the Bhâgavata Purâṇa (Bhg.Pur.I I,4).

- Paracetâ : 'The Pracetas' or ten sons of Prâcînabarhiṣa. At first they were followers of Siva and did penance (Bhg.Pur.IV 24). Nârada taught them how to worship Viṣṇu (Bhg.Pur.IV 3I,I-25).

v.IO.4 : - Satarûpâ (= Sata-): The female half of Brahmâ who performed austerities (Vi.Pur.I 7,I7) before she became the wife of Svâyambhuva Manu (Vâ.Pur.IO,8-I3).

- trayasutâ : 'The three daughters' of Satarûpâ, viz.Prasûti, Âkûti and Devahûtî (Bhg.Pur.III I2,55-6).

- Sunîti : Wife of king Uttânâpâda by whom she was benished. She went to heaven together with her son Dhruva (Bhg.Pur.IV 8,8.65; IV 9,49-50; IV I2,32-3).

(Notes on v.IO.4, cont.)

- Satî : Siva's wife. When she heard that her father Dakṣa offered a sacrifice without inviting Siva to it, she destroyed herself by yoga (Bhg.Pur.IV 4).

- sabahî : 'All' the consorts of Satî, i.e. all the devoted wives who burnt themselves at their husband's death.

- Mamdâlasa : 'Mandâlasâ', wife of king Pratardana (or Dyumata) and mother of Alarka (Vi.Pur.IV 8,16-18; Bhg.Pur.IX 17,6-8).

v.IO.5 : - Jajûapatni (= Yajûa-): 'The wives of sacrificers', i.e. the women of the Caube tribe in Mathurâ who offered food to Kṛṣṇa at the time of sacrifice (Bhg.Pur.X 22-3).

v.IO.6 : - naranârî : 'men and women'. The men have been named in lines 2 and 3, the women in lines 4 and 5.

#### v.II

v.II.2 : Prâcînabrahî : 'Prâcînabarhi' (= -barhiṣad), a prajâpati or mind-born son of Brahmâ (Bhg.Pur.VI 4,4), a sage and king ('râjarsi', cf.Vâ.Pur.57,122) who knew Viṣṇu's yoga power (Bhg.Pur.II 7,43).

- Satyavrata : A sage and king who was saved from the general deluge by the Fish-avatâra of Viṣṇu. Later on, he became Vaivasvata, one of the Manus (Bhg.Pur.VIII 24).

- Raghugana : 'Rahûgana', the king of Sindhu, whom Bharata made devoted to Hari (Bhg.Pur.V 10,1-25; V 13,25).

(Notes on v.II.2, cont.)

- Sagara : A king, son of Bâhu (Bhg.Pur.IX 8), who knew the yoga power of Hari (Bhg.Pur.II 7,44).
- Bhagîratha : A son of Dilîpa (v.II.4; cf.Bhg.Pur.IX 9,2-13) and a râjarsi (Vâ.Pur.47,24).
- v.II.3 : Vâlmîki, author of the Râmâyana, who was instructed by Nârada(M.Pur.53,71-2).
- Mithalesa : Mithilesa, also called Mithilesvara ('lord of Mithilâ', Br.Pur.III 39,2), i.e.Janaka (q.v., v.7.3).
- v.II.4 : Rukmâṅgada : A king who - at the suggestion of a nymph - propagated the habit of fasting on the eleventh day of the lunar fortnight (kav.vv.83-84).
- Haricanda : Hariscandra, a king (Bhg.Pur.IX 7,7ff.; kav. v.86).
- Bharata : Jada Bharata, the eldest of the hundred sons of R̥sabha and Jayantî (Bhg.Pur.V 4,9; XI 2,17). He gave up his kingdom to become a hermit (Bhg.Pur.V 7).
- Dadhîci : A sage, famous for having devoted himself to death, so that Indra might be armed with his bones against the demon Vr̥tra (Bhg.Pur.VI 9,51-5; VI 10,2-13).
- v.II.5 :-Suratha and Sudhânva(= Sudhanvâ): Two brothers and princes. Because of their faith they were persecuted by their father and by two vicious brâhmanas (kav.v.86).
- Sivara : Sivi, a heroic and righteous king who saved Agni - transformed into a dove - from Indra -in the form of

(Notes on v.II.5, cont.)

a hawk - by offering an equal quantity of his own flesh  
(kav.v.86; M.Bh.43,1359).

- Bali kî dârâ : 'The wife of Bali', Vindhyâvali. She invoked  
Viṣṇu when her husband was bound with cords (Bhg.Pur.VIII 20,  
17; VIII 22,19-20).

v.II.6 : - Nîlamoradhvaja : A pious king who was visited  
by Kṛṣṇa and Arjuna (kav.v.88).

- Tâmradhvaja : The son of Nîlamoradhvaja (kav.v.90).

- Alaraka : Alarka, a sage and king ('râjarsi') of Benares  
(M.Pur.180,68-9), son of Dyumat and Mandâlasâ (v.I0.4; Bhg.  
Pur.IX 17,6-8).

v.I2

v.I2.1 : - Je je Hari mâyâ tare : 'Those who crossed over  
the Lord's unreality'. This expression, as well as the names  
which follow, has probably been borrowed from Bhg.Pur. II 7,  
43-45 where a list is given of sages who transcended the  
force of Mâyâ and who knew the yoga power of Viṣṇu.

v.I2.2 : - Ribhu : Rbhu, a son of Brahmâ who knew the  
mâyâ of Viṣṇu (Bhg.Pur.II 7,43; IV 8,1; VI 15,12).

- Ikṣvâku : A son of Vaivasvata Manu (Bhg.Pur.VIII 13,2)  
who knew the power of Viṣṇu's yoga (Bhg.Pur.II 7,23.44).

- Aila : An epithet of Purûravas, son of Budha (Bhg.Pur.  
II 7,44).

(Notes on v.I2.2, cont.)

- Between 'Ikṣvâku' and 'Aila' the word 'kuru' is inserted by the mss. a and b, 'ru' by ms. c and ed.f, 'aru' by ed.e. These additions may find their origin in Bhg.Pur.II 7,44 where the Sanskrit text begins with "Ikṣvâkuraila". In this compound noun the character r has a mere Sandhi function. It is possible that this Sandhi r figured already in the original Braja text. It is not excluded, however, that this r has been brought in by an early scribe who knew the Purâna text and who - by adding the syllable 'ra' - sought to comply with the metre. From the Sandhi r the mss.a and b derived the reading 'kuru' by repeating the preceding syllable 'ku'. The name 'Kuru' must have reminded them of the ancient sovereign of Dehli. The edd.e and f have the copulatives 'aru' and 'ru' respectively, perhaps under the influence of a similar conjunction ('aru') in the next line (v.I2.3).
- Gâdhi : A royal sage who knew the power of Viṣṇu's yoga (Bhg.Pur.I 19,9; II 7,44). He was father of Viśvâmitra (q.v., v.I6.5).
- Raghu : A son of Dīrghabâhu who knew the yogamâyâ of Viṣṇu (Bhg.Pur.IX 10,1; II 7,44).
- Rai : Raya, a son of Purūravas (= Aila) and Ūrvaśî (Bhg. Pur.IX 15,1-2), who knew Viṣṇu's yoga (Bhg.Pur.II 7,44).
- Gai : Gaya, a sage who knew the power of Viṣṇu's yoga (Bhg.Pur.II 7,44).

(Notes on v.I2.2, cont.)

- Satadhanvâ : Śatadhanvan, a king of Mithilâ who was slain by Kṛṣṇa (Bhg.Pur.X 57). By using the epithet 'suci' ('virtuous'), Nâbhâ Dâsa convinces the reader that Śatadhanvan, though killed by a god, was truly a bhakta who obtained salvation because he knew the yoga power of Hari (Bhg.Pur. II 7,44).

v.I2.3 : - Amûrati : Amûrti, a sage who transcended the force of Mâyâ. He is called Amûrata in Bhg.Pur.II 7,44.

- Ranti : Ranti, a sage who realised the yogamâyâ of Viṣṇu (Bhg.Pur.II 7,44) and who taught yoga to his followers (Bhg. Pur.IX 21,2-18).

- Utamga : Utañka, a sage who knew Viṣṇu's yoga power (Bhg. Pur.II 7,45).

- Bhûri : Bhûriṣeṇa, son of Brahmasâvarṇi (Bhg.Pur.VIII 13, 21), who knew Viṣṇu's yogapower (Bhg.Pur.II 7,45).

- Devala : A sage, son of Kṛṣṇâśva (Bhg.Pur.VI 6,20), who knew Viṣṇu's yoga power (Bhg.Pur.II 7,45).

- Vaivasvata Manvâ : Vaivasvata, the seventh or present Manu (Bhg.Pur.VIII 13,1-9).

v.I2.4 : - Nahuṣa : A king of the lunar race, son of Âyû (Bhg.Pur.IX 18,1-2).

- Jajâti : Yayâti, a king of the lunar race, son of Nahuṣa (Bhg.Pur.VI 6,32).

- Dilîpa : A sage who knew Viṣṇu's yoga power (Bhg.Pur.II 7,44).

(Notes on v.I2.4, cont.)

-Pûra : Pûru, a king, son of Yayâti (cf.above, Jajâti) and progenitor of the Paurava lineage (Bhg.Pur.IX 18,33-45).

- Jadu : Yadu, a son of Yayâti and a half-brother of Pûru. He was the originator of the Yâdava race (Bhg.Pur.IX 18,33; Vi.Pur.IV 11,1-5).

- Guha : A son of Ambikâ (Pârvati) who was born again as Sâmba (Bhg.Pur.III 1,22.30).

- Mândhâtâ : Mândhâta, a king of Ayodhyâ (Bhg.Pur.IX 6,30-38) who knew the yoga power of Viṣṇu. Cf.Bhg.Pur.II 7,44 where he is called Mândhâtr .

v.I2.5 : Pippala : Pippalâda, a pupil of Devadarsa (Br.Pur. II 35,57) and a sage who knew Viṣṇu's yoga power (Bhg.Pur. II 7,45).

- Nimi : A son of Ikṣvâku (cf.above, 12.2) and a king of the solar race (Bhg.Pur.IX 13,1-13).

- Bharadvâja : A son of Bharata (Bhg.Pur.IX 20,35-9) who was a sage and a yogî (M.Pur.49,15-33).

Dakṣa : A prajâpati or mind-born son of Brahmâ (Bhg.Pur. III 12,22-3) who instituted a sacrifice to Viṣṇu (Bhg.Pur. IV 3).

- Sarabhaṅga : Sarabhaṅga, a sage I°.

v.12.6:- Saṁjaya : Saṁjaya, a follower and charioteer of Dhṛta-râṣṭra (Bhg.Pur.I 13,31-2).



(Notes on v.I2.6, cont.)

- Samîka : Samîka, a royal sage (Br.Pur.III 7I,I50.I94).
- Uttânâpâda : A son of Svâyambhuva Manu, devoted to Viṣṇu (Bhg.Pur.III I2,55; IV 8,7).
- Jâjñavalka : Yâjñavalkya, a great sage and the first teacher of the White Yajurveda ('Vâjasaneyî Samhitâ') which was revealed to him by the Sun-god (Vi.Pur.III 5; Bhg.Pur. XII 6,62-74).

v.I3

v.I3.I : - Nimi : A king, already mentioned in v.I2.5. The nine principal yogîs enlightened him on the Bhâgavata religion (Bhg.Pur.XI 3-5).

- nava jogesvarâ : 'The nine principal yogîs'. Their names are given in Bhg.Pur.V 4,II and XI 2,2I, where they are said to be bhâgavatas and sons of Rṣabha.

v.I3.2 : - Kavi : He explained the Bhâgavata religion to Nimi (Bhg.Pur.XI 2,33-43).

- Hari : He taught Nimi the nature of Hari's devotees (Bhg. Pur.XI 2,45-55).

- Karabhâjana : It was from him that Nimi learnt about the different forms of Hari (Bhg.Pur.XI 5,20.42).

v.I3.3 : - Antarikṣa expounded to Nimi the nature of Mâyâ (Bhg.Pur.XI 3,2-I6).

- Camasa : He described to Nimi the nature of those who are not devoted to Viṣṇu (Bhg.Pur.XI 5,2-I8).

(Notes on v.I3.4)

- v.I3.4 : - Prabudha : Prabuddha, the sage who instructed Nimi on the deliverance from Mâyâ (Bhg.Pur.XI 3,18-33).  
- Âvira : Âvir(-hotra), who told Nimi about the nature of karma, akarma and vikarma (Bhg.Pur.XI 3,41-55).  
v.I3.5 : - Pippala : Pippalâyana, who explained to Nimi how Nârâyana was Brahman (Bhg.Pur.XI 3,35-40).  
- Drumila : To king Nimi he expounded the meaning of the different avatâras of Viṣṇu (Bhg.Pur.XI 4).  
v.I3.6 : - Jayamtî : The daughter of Indra who was given in marriage to R̥sabha. She became mother of one hundred sons, amongst whom were the nine yogesvaras (Bhg.Pur.V 4,8-9).

v.I4

- v.I4.2 : - śravaṇa : Śravaṇa as a technical term means 'the hearing of the word' which constitutes the fourth of the twenty-four niṣṭhâs<sup>I°</sup>.  
- Parīkṣita : A king to whom Śuka (v.7.3) narrated the Bhāgavata Purāṇa. Because of his attentive listening he is placed in the śravaṇa niṣṭhâ.  
- Vyāsa sāvaka : The son of Vyāsa, Śuka (cf.v.7.3), a narrator of the Purāṇas.  
- kīratana (= kīrttana) : 'The singing of hymns' in which consists the fifth niṣṭhâ.

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I°. Positions or attitudes in devotion; also the special characteristics of the saints.

(Notes on v.I4.3)

v.I4.3 : - sumirana (= smarana) : 'Remembering', 'recollecting',  
i.e. the memory of Viṣṇu's name.

- Prahalâda : Prahlâda has been mentioned in v.7.3 as Nara-  
haridâsa, one of the twelve mahâbhaktas. He belongs to the  
twenty-first or 'saranâgati niṣṭhâ, because he took refuge  
in Narahari ('the Man-lion', 'Viṣṇu') when he was persecuted  
by his father Hiranyakasipu. Sometimes he is also catalogued  
in the eighteenth or dâsyatâ niṣṭhâ, because his obedience  
to Viṣṇu is already suggested in the name Naraharidâsa.  
Since he bore in mind the name of Viṣṇu, he is an outstanding  
representative of smarana bhakti.

- Prthu : Cf.vv.5.3 and IO.3. He was married to a form of  
the goddess Lakṣmî. Because he taught men how to cultivate  
the earth (M.Pur.IO,IO-35), he obtained a place - along with  
Pâdapadmâcârya (v.34.6), Viṣṇu Purî (v.47.I) and other tea-  
chers - in the seventh or guru niṣṭhâ. Here he is celebrated  
as a worshipper of holy images and as such he belongs to the  
eighth or pratimâ ârcâ niṣṭhâ.

- pûjâ : 'Homage', 'adoration'. Here is meant the 'pûjâ  
bhakti' or the devotion which consists in worshipping the  
various representations of Viṣṇu.

- Kamalâ : An epithet of Lakṣmî (cf.v.9.2). Being Viṣṇu's  
wife, she is exemplary for her service of that God and she  
belongs to the seventeenth or Bhagavata sevâ niṣṭhâ.

(Notes on v.I4.4)

v.I4.4 : - vandana : 'Homage'. 'Vandana bhakti supposes a passionate love of God. It corresponds therefore to the twenty-third or Mâdhurya niṣṭhâ, which was the kind of love the herd-maidens had for Kṛṣṇa.

- Suphalaka suvana : 'The son of Svaphalka', i.e. Akrûra (cf.v.9.4). He recognised the child Kṛṣṇa as an incarnation. In answer to his adoration and affectionate love, Kṛṣṇa gave him the boon of perfect faith (Bhg.Pur.X 40). His passionate love of the Lord ranges him in the twenty-third or Mâdhurya niṣṭhâ . In his commentary on v.9.4, G.A.Grierson<sup>I°</sup> gives the twenty-first ('Saranâgati') as Akrûra's proper niṣṭhâ. On itself it is not excluded that to Akrûra, as to several other bhaktas, two or more niṣṭhâs can be ascribed. Yet, from the context of the present verse it appears that Prahlâda (v.I4.3) fits very well into the twenty-first niṣṭhâ, and it is unlikely that 'smarana' and 'vandana' - two different kinds of bhakti - should correspond to one single niṣṭhâ.

- dâsa dîpati : 'The servitor's splendour'. The expression refers to 'dâsyatâ bhakti', a kind of devotion which consists in obedience.

- Kapîsvara : 'The Monkey-Lord', i.e. Hanumân (cf.vv.9.3;20.I).

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I°. Art.cit., JRAS. 1910, p.288.

(Notes on v.I4.4, cont.)

He was an ally of Râma against Râvâṇa (Râm.I I6). Hence he is an illustration of dâsya rasa ('obedient flavour') and belongs to the eighteenth or dâsyatâ niṣṭhâ.

v.I4.5 : - sakhyatva : 'Friendship', 'intimacy'. Here is meant the sakhya- (= Skt.sâkhya-) bhakti, the devotion which includes a friendly association and intimacy with the deity, and which corresponds to the twenty-second or sâkhya ('association') niṣṭhâ.

- Pâratha (= Pârtha, patronymic of Prthâ): 'Son of Prthâ', i.e.Arjuna, the third of the five Pândava princes. He was the charioteer and cousin of Kṛṣṇa, towards whom he developed such an intimate friendship that he is known as the best example of sakhya rasa ('friendly flavour'). He belongs consequently to the twenty-second or sâkhya niṣṭhâ.

- samarpana : 'Delivering', 'handing over', 'surrendering'.

As a specification of bhakti, samarpana supposes that one is disinterested ('nikṣama') in performing good actions and that one does not even expect a reward for them in a future life. To that kind of bhakti corresponds the first or dharma niṣṭhâ I°.

- âtama balidhara : 'The offerer of a self-sacrifice'. Here is meant king Bali (cf.vv.5.I; 7.3) who gave up his possession

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I°. Dharma is here to be understood as morality in the sense of a righteous attitude towards one's karma or actions.

(Notes on v.I4.5, cont.)

of the three worlds to the dwarf-incarnation of Viṣṇu and who - being still unable to keep his promise - was willing to give up his own life as a substitute. His righteousness in fulfilling his promise obtained him a place in the first or dharma niṣṭhâ. There is an obvious playing on the words, since the noun 'bali' <sup>1°</sup> suggests at the same time the name of king Bali.

v.I5

v.I5.2 : Saṁkara (cf.v.7.2); Suka (cf.v.7.3); Sanakâdi (cf. vv.5.5 and 7.2, s.v. Sanakâdika); Kapila (cf.vv.5.5 and 7.2, s.v.Kapiladeva); Nârada (cf.v.7.2).

- Hanumânâ: Hanumân (cf.Hanumanta, v.9.3; Kapîśvara, v.I4.4).

v.I5.3 : Viṣvaksena (cf.v.8.2); Prahalâda (cf.v.I4.3); Bali (cf.vv.5.1 and 7.3); Bhîṣama (cf.v.7.3).

- jânâ (= jâna, with metry.length., = jânâî), adj.: 'knowing', 'wise', 'sage'. The preference for interpreting jânâ as an adjective is based on its parallelism with the adjectives bhârî and adhikârî at the end of lines 4 and 5 respectively <sup>2°</sup>.

v.I5.4 : Arajuna (cf.Pâratha, v.I4.5); Dhruva (cf.vv.5.4 and 9.4); Ambarîṣâ (cf.v.9.4); Vibhîṣana (cf.v.9.3).

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1°. Mss.a and b have 'bala' and 'balâ' respectively.

2°. Other possible translations of 'jagajânâ' are:

a) life or strength (=jâna,m.) of the world.

b) inhabitants of the world.

(Notes on v.I5.5)

v.I5.5 : Akrûra (cf.v.9.4). The epithet anurâgi ('enamoured') refers to Akrûra's passionate love for Kṛṣṇa (cf.Suphalaka suvana, v.I4.4).

- Uddhava (cf.v.9.4). The epithet adhikârî ('authoritative') honours him duly as an authorised teacher of the religious mysteries in which he was introduced by Kṛṣṇa himself (Bhg. Pur.IX 24,67). The epithet suggests moreover that Uddhava's proper niṣṭhâ is the fifteenth one : 'jñâna dhyâna mahimâ' ('greatness of knowledge and contemplation').

v.I5.6 : - avasiṣṭa (= avasiṣṭa) : 'left', 'remaining'. The adjective either agrees with 'bhukta' (in the sense of food: 'the remaining food') or it is to be taken as an equivalent of 'avaseṣa' ('remainder', 'remnant').

- sujâna (= sujñâna) : 'well-informed', 'knowing', 'intelligent'. Sujâna could also be an equivalent of sujana (adj.: 'goodnatured', 'kind', 'virtuous'). Yet, the meaning of sujñâna fits better with the obl.inf. of the verb 'kahanau' ('to tell'). Cf.also the analogous use of jñânâ in line 3.

v.I6

v.I6.2 : - Agastya : A sage, son of both Mitra and Varuṇa by Urvasî (RgV.VII 33,II; Bhg.Pur.VI 18,5). Hayagrîva Viṣṇu taught him how to dispell ignorance from the world (Br. Pur.IV 5,3-29; IV 6,I). He instructed Parasurâma on bhakti (Br.Pur.III 36,I659).

(Notes on v.I6.2, cont.)

Pulastya and Pulaha : Great sages who belong to the group of ten mind-born sons of Brahmâ (Bhg.Pur.III I2,22.24).

- Cimana : 'Cyamana' or 'Cyavana', a son of Śukra (Br.Pur. III I,92) and a yogî (Bhg.Pur.IX 3,2-26).

- Vasista: Vasistha, a sage and a mind-born son of Brahmâ (Bhg.Pur.III I2,22-3).

- Saubhari : A sage who knew the yoga power of Viṣṇu (Bhg. Pur.II 7,45). He married the fifty daughters of king Mân-dhâta (Bh.M. v.I2.4; Bhg.Pur.IX 6,38-55).

v.I6.3 : - Kardama : A mind-born son of Brahmâ (Bhg.Pur.III I2,27) and a yogî to whom Viṣṇu appeared (Bhg.Pur.III 2I). He was father of Kapila (cf.vv.5.5 and 7.2).

- Atri : A mind-born son of Brahmâ (Bhg.Pur.III I2,22.24) and a sage who was engaged in meditation (Bhg.Pur.IV I,I5-33).

- Ricika : Ricika, a sage, son of Nâhusi and father of Jâmadagni (cf.v.I6.5; Bhg.Pur.IX I5,5-II).

- Garga : A sage who knew that Kṛṣṇa and Râma were divine incarnations (Bhg.Pur.X 46,23).

- Gautama : A sage and a yogî (Bhg.Pur.IX 2I,34).

- Vyâsa sisî (= sisya): 'Vyâsa's disciple', i.e. Śuka (cf. vv.7.3 and I4.2).

v.I6.4 : - Lomasa : Lomasa, an ascetic sage (Vâ.Pur.I08, 77-8I).

- Bhṛgu: A mind-born son of Brahmâ (Br.Pur.III I2,22-3) and



(Notes on v.I6.4, cont.)

father of Cyavana (cf.Cimana, v.I6.2). He considered Viṣṇu as the greatest of the gods (Bhg.Pur.X 89,2-19).

- Dâlabhya : Dâlbhya, a sage, mentioned in M.Bh.III 8383 and in M.Pur.70,10.13. He was a disciple of Dattâtreyā (cf. Datta, v.5.5).

- Angirâ : Âṅgiras, a mind-born son of Brahmâ and a great sage ('maharṣi', M.Pur.I33,20).

- Śrṁgi : Śrṁgi, a sage (M.Pur.I45,96).

v.I6.5 : -Mâṁdavya : A sage who cursed Yama (Bhg.Pur.III 5,20).

- Viśvâmitra : A king, son of Gâdhi (cf.v.I2.2), who became an ascetic sage (Bhg.Pur.IX 16,28-37).

- Durvâsâ : Durvâsa, a son of Atri (cf.v.I6.3) and a sage (Bhg.Pur.IV 1,15) who was protected by Hari's discus (Bhg. Pur.IX 4,35-71).

v.I6.6 : - Jâbâli : A son of Viśvâmitra (M.Bh.XIII 4B,254)<sup>I°</sup>, a sage and ascetic (Br.Pur.III 23,4).

Since the sixth line of the present verse is too long by ten instants, one or two words are probably spurious in the text. 'Jâbâli' may have been added - either as a superscript or as a marginal note - to suggest a better reading for the senseless 'Mâdarsî' (q.v., below). The latter word may have been read as Yâvalî and interpreted as Yâbali (ms.c) or Jâbâli (ms.b).

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I°. B represents here the second character of the greek alphabet.

( Notes on v.I6.6, cont.)

- Jâmadagni : Epithet of Parāsurāma (q.v., v.5.2), an incarnation of Viṣṇu (Br.Pur.III 73,9I).
- Mādarsī : The word is possibly an adequate correction of 'Mâyâdarsī' (in ms.a) <sup>I°</sup> by aI who may have consulted earlier manuscripts for his many accurate marginal notes. Yet 'Mādarsī' does not make sense. Either for this reason or because of an otherwise burdened metre, the word has been omitted by ms.b. It might be the spurious result of a contamination with the preceding 'Jâmadagni'. A fact is that by omitting Mādarsī as well as Jâbâli, the first metrical half-line ('carana') obtains the required number of (6+4+3=) 13 instants, exactly like the corresponding carana in the first line.
- Kasyapa : Kasyapa, a son of Marīci and, as such, sometimes reckoned among the ten Prajâpatīs or sons of Brahmâ (Br.Pur.II 27,104). He was the father of Viṣṇu's dwarf-incarnation (Bhg.Pur.VIII 13,6).
- Paravata : Parvata, a sage, son of the above Kasyapa (Br. Pur.II 19,9).

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I°. Mâyâdarsī (or Mayâdarsa, in ms.c) does not seem to occur as the name of a bhakta elsewhere in Hindi or Sanskrit literature. Commentator f (q.v., p.334) considers it as a possible epithet of Lomasa or of Mârkaṇḍeya, both of whom are reported to have seen 'Illusion' and can therefore be called 'Mâyâ-darsa'.

(Notes on v.I6.6, cont.)

- Parâsara : Parâsara, a sage, grandson of Vasistha (cf.v. I6.2). He was a worshipper of Viṣṇu and the supposed author of the Viṣṇu Purâṇa (q.v., I I,22-31).

v.I7

v.I7.1 : - sâdhi : Abs. of sâdh-, vb.tr., 'accomplish', 'modulate'. In 'sâdhi' there is a latent comparison with the Sâdhya<sup>1°</sup>, a class of celestial beings whose number is variously said in the Purâṇas to be twelve and seventeen. Just as these (seventeen) celestial beings are inferior to the main Purâṇic gods, so are the seventeen Purâṇas subordinate to the Bhâgavata Purâṇa.

v.I7.2 : - Skanda vistârâ : 'The vast Skanda'. With its 81000 verses, the Skanda is by far the biggest of the 18 Purâṇas.

v.I7.3 : -Mîna : Here, as in v.5.1, Mîna stands for the Sanskrit Matsya, the fish-incarnation.

v.I7.6 : - 'srî mukha kathita : 'The sacred principal narrative', a paraphrase for 'srî Bhâgavata', the Bhâgavata Purâṇa, mentioned in line 1. 'Kathita' (lit.adj.: 'spoken', 'told') is here an equivalent of the Sanskrit neuter noun 'kathitam' ('narration', 'tale'). The passage has been variously explained. The anonymous commentary of ed.e takes it as: "orally narrated by 'Suka'" <sup>2°</sup>. Ed.f describes the Bhâgavata Purâṇa

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1°. Ms.a has 'sâdhya'('accomplishment'), in which case a playing on the words is even more obvious.

2°. "Sukamukhât"(Skt.), op.cit., p.59.

(Notes on v.I7.6, cont.)

as the supreme duty, "orally told by the Holy One"<sup>10</sup>.

- caturaslokaî : (lit. 'having four verses') an equivalent of 'catura lākha slokaî', 'with four lakhs of verses', an epithet of the Purāṇas which count together 400000 verses.

- nigama : 'Holy writings'. The word often designates the Vedas. It is not excluded that Nābhā Dāsa meant to compare the Purāṇas with the Vedas. The adverb 'sata' (= 'satya': 'in fact', 'truly') forms indeed the appropriate context for a eulogising comparison.

#### v.I8

v.I8.1 : - dasa ātha : 'eighteen'. The number of smṛtis seems to have been purposely reserved till the eighteenth verse. Likewise was the number seventeen ('satraha') expressed in the first line of the preceding verse. The eighteen names of lawgivers in the present verse are expressed in seventeen adjectives, Saṅkha and Likhita being contained in the adjective 'Sāṅkhilya' (cf. line 3).

- smṛti : 'Remembrance', 'sacred tradition'. Here are meant the Dharmasāstras, the body of law-codes (opp. śruti, v.3.1).

v.I8.2 : - Hārttika (= Hāritaka): Hārīta smṛti, the law-code of Hārīta.

- Jāmī (= Yāmī): Yāmya smṛti, the law-code of Yama.

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<sup>10</sup>. "Śrī Bhagavata mukha kathita", op.cit., p.335.

(Notes on v.I8.3)

- Jâjñavalka : Yâjñavalka smṛti, the code of Yâjñavalkya (cf.v.I2.6).
- Aṅgirâ : Aṅgirâ smṛti, the code of Aṅgiras (cf.v.I6.4).
- Sāmṛtaka : Sāmvarṭaka smṛti, the code of Samvarta.
- v.I8.4 : - Sâṁkhilya : Sâṁkhalikhita smṛti, the code composed by Sâṁkha and Likhita who were two brothers, sons of Jaigîṣavya and Ekapâṭalâ (Vâ.Pur.72,I9).
- Gautamî : Gautama smṛti, the code of Gotama.
- Vasistha : Vâsistha smṛti, the code of Vasistha.
- Dâśî : Dâkṣî (Dâkṣya) smṛti, the code of Dakṣa.
- v.I8.5 : - Suraguru : 'Preceptor of the gods', an epithet of Brhaspati. His law-book is called Bârhaspatya smṛti (Vâ.Pur.79,59; Br.Pur.III I5,32).
- Âsâtâpi: A corruption of Sâtâtapa smṛti, the law-book of Sâtâtapa.

v.I9

- v.I9.I : - Râma saciva : 'Râma's companions'. The eight men who are described in this verse, were the councillors either of Dasaratha alone or of both Dasaratha and Râma.
- v.I9.2 : - Dhṛṣṭi : A minister of Dasaratha. The mss.b and c read 'Srṣṭi', while ms.a has 'Sireṣṭa' ('Srṣṭa' aImg.). Srṣṭi is the name of a son of Ugrasena (Bhg.Pur.IX 24,24). Yet this reading does not fit into the context of the present verse which intends to enumerate Râma's companions.

(Notes on v.I9.2, cont.)

The other seven names refer to councillors of Râma's father Dasaratha. According to the Râmâyana <sup>I°</sup> the ministers of Dasaratha were eight in number, one of them being Dhr̥ṣṭi. - Vijayī (lit. 'the victorious', i.e. Vijaya) and Jayamta were councillors and ministers of Dasaratha.

v.I9.3 : - Râṣṭravardhana : A minister of both Dasaratha and Râma.

v.I9.3-4 : Surâṣṭra, Asoka (= Asoka) and Dharmapâlaka (= Dharmapâla) were three ministers of Dasaratha.

v.I9.5 : - Sumamta : Sumantra, a minister and charioteer of Dasaratha.

v.20

v.20.1 : - saḥacara Raghuvir̥a ke : 'Allies of Raghuvir̥a'.

The names which follow refer to the eighteen helpers of Râma in the war against Râvana.

v.20.2 : - Dinakara suta : 'The son of the Sun', i.e. Sugrîva (cf.v.9.3), the monkey king.

- Vâlivacha : 'The son of Vâli', i.e. Âṅgada, the monkey king who took part in the expedition to Laṅkā (Bhg.Pur.IX 10,19-20).

- Kesari aurasa : 'The son of Kesari', Hanumân (cf.vv.9.3 and 15.2; Râm.IV 33,14;VI;VII 40,7).

v.20.3 : - Dadhimusa : Dadhimukha, a monkey, Sugrîva's brother-in-law (M.Bh.III 16275; Râm.V 63,20).

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I°. Râm.I 7,3; II 68,5.

(Notes on v.20.3, cont.)

- Duvida (= Dvividā) and Mayamda (= Mainda) were two monkey-brothers, sons of the Asvins and ministers of Sugrīva (Bhg. Pur.X 67,2-26).

- Rikṣapati : Rkṣapati, 'Lord of bears', an epithet of Jāmbavān <sup>1°</sup>, the minister of Sugrīva.

v.20.4 : - Ulkā : Ulkā mukha (lit.'fire-mouthed'), a monkey and a rākṣasa (Br.Pur.II 20,29).

- Susena : Suṣeṇa, a monkey-chief, son of Varuṇa or of Dhanvantari <sup>2°</sup>. He was the physician of Sugrīva.

- Darīmuṣa (= Darīmukha, cf.Rām.IV), Kumuda (Br.Pur.III 7, 242), Nīla (Bhg.Pur.IX 10,16.19) and Nala (Br.Pur.III 7, 234) were monkey-chiefs in Rāma's expedition.

v.20.5 : - Sarabha : Sarabha, a monkey (Br.Pur.III 7,174. 233). Ms.a obtains 'Sarabhaṅga Gavai' by adding an anusvāra and by doubling the syllable 'ga'. To the scribe or to one of his predecessors the name Sarabhaṅga - a ṛṣi, mentioned in v.I2.5 - was undoubtedly better known than the monkey Sarabha. A similar confusion is met with in ms.c and ed.e which read "Sarabhā". The anunāsika in 'Sarabhā' was probably intended as an anusvāra, to be linked up with the following syllable 'ga'. Both readings 'Sarabhaṅga' and 'Sarabhā' permitted moreover to comply with the metre.

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<sup>1°</sup>; Cf.Jāmavanta, v.9.3; Bhg.Pur.IX 10,19.44).

<sup>2°</sup>. Cf.Dhanvantara, v.5.4.

(Notes on v.20.5, cont.)

- Gavai (= Gavaya) and Gavâcha (= Gavâksa) were two brothers, sons of Vaivasvata, monkey-chiefs in Râma's army (M.Bh.III 1627I; Râm.IV 25,33;VI 3,36).

- Panasa and Gamdhamâdana: Monkey-helpers of Râma (M.Bh.III 16273; Râm.I 16,13;V 73,26;VI).

v.20.6 : - padma : 'An army arrayed in the form of a lotus'. The word can however also mean 'a particularly high number', 'one thousand million'. In that supposition the half-line "padma athâraha jûthapâla" can be rendered either as "eighteen leaders of the troops of thousands" or as "the leaders of the eighteen troops of thousands".

v.2I

v.2I.1 : - nava Nanda : 'The nine Nandas', i.e. Kṛṣṇa's foster-father Nanda and his eight brothers. Nanda and Upananda are the only ones to occur in the Bhâgavata Purâna.<sup>I°</sup> Nanda, Upananda, Dhruvananda and Dharânanda are mentioned in v.22.2 together with Nanda's wife Yasodâ.

v.2I.2 : - Upananda : In Bhg.Pur.X II,22.29 he is described as an elder cowherd who convinced a group of companions to leave Brhadvana for Vṛndâvana.

v.2I.3 : - Namda : The foster-father of Kṛṣṇa (Bhg.Pur.X 5-8).

v.2I.5 : Between 'anuja' and 'Vallabha', the mss.a and c

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I°. Bhg.Pur.X 5-8; X II,22.29



(Notes on v.2I.5, cont.)

and the ed.e insert 'vidita' ('learned', 'well-known'). The word is spurious in the metre and it may have been added by an earlier scribe who confused this Vallabha with the famous Vaiṣṇava teacher Vallabhâcârya (q.v., vv.48.5;88). Ms.c however has 'vallava' (= 'ballava': 'cowherd'), in which reading the allusion to the teacher Vallabha is no longer prominent.

v.2I.6 : vâ : Obl.sg.of the dem.pron.'vaha'. In the beginning of the second half-line, 'jahâ' is added by ms.c, whereas the edd.e and f have 'jahä'. The use of this relative adverb shows that 'vâ' has been understood as a correlative, either pronoun or adverb. Yet the correlative adverb is invariably written as 'vâ', and it is rather unlikely that ms.c - which is elsewhere so copious with anunâsikas - should have written here 'vâ' for 'vâ'. By adding 'jahâ', the edd.e and f obtain thirteen instants for the second half-line, as is required in an Ullâla Chanda. Without 'jahä', however, this half-line has an equal number (= eleven) of instants as the corresponding carana in the first line.

v.22

v.22.2 : - Namda gopa : 'The cowherd Nanda', foster-father of Kṛṣṇa (Bhg.Pur.X 5-8).

- Before 'mahari' all mss. and edd. have 'namda'. The word can be linked up with the foregoing 'Dharâ' to form 'Dharâ-

(Notes on v.22.2, cont.)

namda', a name which occurs in v.2I.2. More probably, however, is 'Namda' to be taken as a proper noun, oblique singular, determining 'mahari' ('the wife of Nanda'). Yet, the omission of 'Namda' enfavours the metre, which obtains thus the required 24 (= I3 + II) instants. The word may have been added because the expression 'mahari Jasodâ' ('the wife Yasodâ') was rather queer and irreverential. This queerness is however apologised for by the author in his introductory statement 'nara nâri gopa' ('cowherds, male and female').

- Jasodâ : Yasodâ, wife of the cowherd Nanda and foster-mother of Kṛṣṇa (Bhg.Pur.I 8,3I; X 3,47-53).

v.22.3 : - Kîratidâ : (lit.'giver of glory'), Kîrti, the mother of Râdhâ.

- Vṛṣabhâna : Vṛṣabhânu, a Vaisya, son of Sûrabhâna and father of Râdhâ.

- viharata : Impf.part. f.dir.pl. of vihar-, 'to rejoice'.

As it stands, the second half-line has I7 instead of I3 instants. If a word has to be omitted, 'viharata' appears to be most liable to it, since its meaning ('rejoicing') is closely connected - if not pleonastic - with that of 'modâ' ('joy').

v.22.4 : - Madhu : 'The Madhus', a tribe whose Lord was Kṛṣṇa (Bhg.Pur.I 8,42; I IO,26). They accompanied Kṛṣṇa to Mithilâ (Bhg.Pur.X 86,20).

(Notes on v.22.4, cont.)

- Maṅgala : Maṅgala is reckoned here amongst Kṛṣṇa's companions. The name does not occur in the Bhāgavata Purāṇa. The other Purāṇas <sup>I°</sup> mention three different Maṅgalas, none of whom is brought in connection with Kṛṣṇa.
  - Subala : A playmate of Kṛṣṇa (Bhg.Pur.X 15,20; X 22,31).
  - Subāhu : A friend of Kṛṣṇa (Bhg.Pur.X 90,38).
  - Bhoja : 'The Bhojas', a Yādava tribe, befriended with Kṛṣṇa (Bhg.Pur.I 11,11; IX 24,63).
  - Arjuna : A son of Pāṇḍu (cf.Pāṇḍava, v.9.5) and a playmate of Kṛṣṇa (Bhg.Pur.X 22,31).
  - Śrī Dāmā : A playmate of Kṛṣṇa (Bhg.Pur.X 15,20; X 22,31).
- v.22.5 : - maṇḍala gvāla : 'The cowherds of the region', maṇḍala meaning a district or region which extends twenty (sometimes forty) yojanas <sup>2°</sup> in every direction. Another translation of 'maṇḍala gvāla' would be 'the group of cowherds'. Yet, as a rule in the Bhakta Māla text, the genitive either precedes the noun which it defines or, if it follows, is accompanied by a form of the postposition 'kā'.
- v.22.6 : - ādi aja : 'The other unborn ones', i.e. all the uncreated ones who belong to or are intermediate between the classes of gods ('sura') and men ('nara').

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I°. Br.Pur.III 38,49; IV 21,85; Vā.Pur.31,7.

2°. Yojana: a measure of distance, equal to 4,5 (sometimes 9) miles.

(Notes on v.23)

v.23

v.23.1 : - Braja rāja suvana : 'The son of the Braja king', i.e. Kṛṣṇa, the son of Nanda <sup>1°</sup>. Although 'Braja rāja' is regularly used as an epithet of Kṛṣṇa, here as well as in v. 79.1 it indicates Kṛṣṇa's foster-father Nanda.

- anuga : 'The followers' (of Kṛṣṇa). Of the sixteen names given here, Suvisāla and Sārādā are the only ones to occur in the Bhāgavata Purāṇa <sup>2°</sup>. Neither the Purāṇas nor the Mahābhārata mention any of the fourteen other friends of Kṛṣṇa.

v.23.3 : - Suvisāla (= su + Visāla): 'The good Visāla', a playmate of Kṛṣṇa (Bhg.Pur.X 22,31).

v.23.5 : - Sārādā : Sārādā, a name of Yogamāyā, the creative power of Viṣṇu. She was personified as a deity, born as the daughter of Nanda and Yaśodā at the same time as Kṛṣṇa (Bhg.Pur. X 2,6-15; X 3,45-53).

v.23.6 : - cita kī (sevā) lahaī : '(The servants) accomplish the service of (Kṛṣṇa's) mind'. The word 'sevā', expressed in the first half-line, is to be understood here.

v.24

v.24.1 : - sapta dīpa (= dvīpa): The seven islands or grand divisions of the terrestrial globe. Their number is sometimes said to be four (M.Bh.VI 208) or thirteen (Vi.Pur.II

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1°. Cf.v.76.6 where Kṛṣṇa is called 'Nanda suta'.

2°. Bhg.Pur.X 22,31; X 2,12.

(Notes on v.24.I, cont.)

3,6-7). As a rule, however, the Purāṇas count seven dvīpas (Bhg.Pur.IV 21,12; VIII 19,23; V 20; Br.Pur.II 19,136; III 72,71; M.Pur.II 3,4-5; 123,35). Nābhā Dāsa gives the seven names in the order of their description in the Bhāgavata Purāṇa <sup>I°</sup>.

v.24.2 : - Jambū : The central island (Bhg.Pur.V 19,29-30).

It is called Madhyadīpa in v.25.I.

- Palachi : The continent Plakṣa (Vā.Pur.33,11;46,4).

- Sālmali : The continent Sālmali (Bhg.Pur.V 20,7-12).

v.24.3 : - Kusa : This continent is described in Bhg.Pur. V 20,13-17.

- Kromca : Krauñca, the continent where Hari is worshipped in the form of waters (Bhg.Pur.V 20,18-23).

v.24.4 : - Sāka : The continent Sāka (Bhg.Pur.V 1,32).

- Puhakara : Puṣkara, the continent where Brahmā is worshipped (Bhg.Pur.V 20,29-33).

v.24.5 : - kamcanadhara (= kañcana- or kâñcana-dhara):

'Wealth-bearing', a descriptive epithet of the seven islands.

In its more strict sense of 'gold-bearing', the epithet fits only the last-called Puṣkaradvīpa, the island of the lotus with golden petal. (Cf. Bhg.Pur.V 20,29-33).

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I°. Bhg.Pur.V 19-20; V 1,32.

(Notes on v.25)

v.25

v.25.1 : - Madhyadîpa (= -dvîpa): 'The central island', i.e. Jambû, which was believed to occupy the central position of the earth in the form of a lotus leaf (Bhg.Pur.I 12,5; M. Pur.83,32; II3,7; Vi.Pur.II 3,28).

- nava samda (= khanda): The nine sections or continents into which Jambû is divided by mountain ranges (Bhg.Pur.V I,32; V 16,5-7).

v.25.2: - Ilâvartta : Ilâvṛta, the continent in the centre of Jambû (Bhg.Pur.V 16,7-10).

- Saṁkarṣana : Saṁkarṣṇa, a form of Viṣṇu, worshipped in Jambû by Śiva (Bhg.Pur.V 17,15-24). Stress is put on Śiva's subordination ('anuga') to Viṣṇu.

v.25.3 : - Ramanaka : Ramanaka, an island ('upadvîpa') dependent on Jambû (Bhg.Pur.V 19,30; V 20,9).

- Manu : Vaivasvata, the seventh Manu who was saved during the deluge by the Matsya form of Viṣṇu (M.Pur.I,II ff.).

- Hiranya : An island in Jambû (M.Pur.I93,68-9).

- Arjama : Aryaman, a celestial chief ('Pitr')(Bhg.Pur. V 18,29).

v.25.4 : - bhû : The earth, also called Prithvi, worshipper of the boar-incarnation of Viṣṇu (Bhg.Pur.V 16,8; V 18,34-9).

- Varasa : Harivarṣa, a continent of Jambû.

- Simha : Nṛsimha, the Man-lion incarnation of Viṣṇu, wor-

(Notes on v.25.4, cont.)

shipped by Prahlâda (Bhg.Pur.V I6,9; V I8,7-I4; Vi.Pur.II 2,I3).

v.25.5 : - Kimpurusa : A continent of Jambû (Bhg.Pur.V I6,9; M.Pur.II3,29; II4,59.63-5; I2I,49; Vâ.Pur.34,28; Vi.Pur.II 2;I3).

- kapi : The monkey Hanumân who worshipped Râma (Bhg.Pur.V I9,I-8).

- Bharata : A continent of Jambû (Br.Pur.II I5,50; II I6,4-69; Vâ.Pur.34,57; 4I,85).

v.25.6 : - Bhadrâsu : Bhadrâs'va, a continent of Jambû, named after Bhadras'rava (Bhg.Pur.V I6,I0; V I7,6; Vi.Pur.III 2,24).

- Grîvahaya : Hayagrîva (cf.v.5.4), an incarnation of Viṣṇu (Bhg.Pur.V I8,2-6).

- Bhadras'rava : A son of Dharma and a worshipper of Hayagrîva (Bhg.Pur.V I8,I).

- Ketu : Ketumâla, a continent of Jambû (Bhg.Pur.V I6,I0; M.Pur.83,33).

- Kâma : Kâmadeva, a form in which Viṣṇu reveals himself when praised by Laksmî (Bhg.Pur.V I8,I5-23).

v.26

v.26.I : - sveta dîpa (= sveta dvîpa): The white island, also called Candradvîpa, one of the minor divisions ('upa-dvîpa') of the world. It forms a portion of the big central island Jambû (Bhg.Pur.VIII 4,I8; X 6,24) and is considered as the heaven of Nârâyana<sup>I°</sup> (Kathâs.54,I9; 2I,23).

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I°. R.G.Bhandârkar, Vaisṇavism, p.32.

(Notes on v.26.2)

v.26.2 : - Nârâyana ko vadana : 'The face of Nârâyana' is an object of contemplation since the white island is the heaven of Nârâyana (Kathâs.54,19; 21,23).

- tâhî (= tâhi): Correl.pron.obl.sg. 1°.

v.26.3 : - koṭi jamajâtana : 'A crore of penance-pains'.

According to Hariv.14384, yogîs go to the white island to attain final deliverance. They can reach the island if they recite the prayers composed by Bali 2°.

- leṣaī : Pres.3 pl.of leṣ- (= lekh-), 'to dig', 'to count', here an equivalent of lekhâ k°, 'to compute'.

v.26.4 : vînâdhârî : 'The lute-holder', i.e. the divine sage Nârada who always held the lute in his hand (Bhg.Pur.I 5,1 ff.). His visit to 'Svetadvîpa is narrated in Bhg.Pur.X 87,10 and XI 15,18.

v.26.6 : - Nârâyanaî âsyâna dṛṛha : 'The tale of Nârâyana is firm'. In the vision of Nârâyana the religious truths are communicated directly to the bhaktas, so that there is no need for Nârada's explanation.

v.27

v.27.1 : - uraga : 'Serpents'. Here are meant the Nâgas, creatures with the upper part of humans and the lower part of snakes (Bhg.Pur.I 11,11; II 6,13; III 20,48; XI 16,19

1°. D.Varma, La langue Braj, nr.183.

2°. R.G.Bhandârkar, Vaiṣṇavism, p.32.



(Notes on v.27.I, cont.)

XI 24,13; M.Pur.26I,47-50).

v.27.2 : - Ilâpatra : Elâpatra or Elâpautra, a thousand-headed Nâga (Bhg.Pur.XII II,37; Br.Pur.II 23,9; M.Pur.6,40; I26,10; Vi.Pur.II 10,9).

- muṣa (= mukhya) Ananta : Ananta, chief of the Nâgas (Bhg. Pur.III 26,25; IV 9,14; V 25,I-II; VII 7,10-II).

- ananta kîrati : 'The endless glory' of Ananta, sung by Nârada and Tumburu (Vi.Pur.II 5,13-27; V 18,54).

v.27.3 : - Padma : A Nâga chief (Br.Pur.IV 20,53).

- Samku : Saṅkha, one of the chief Nâgas of Pâtâla (Bhg. Pur.V 24,31; Vâ.Pur.69,70).

v.27.4 : - asura : The Nâgas are called demons ('asuras') in Bhg.Pur.VIII 6,18-25, where Ajita (cf.below) advises the gods that they should win the friendship of the asuras before churning the ocean in search of nectar. The Nâgas are described here as inhabiting the waters, although their residence - the city Bhogavati - is more commonly said to be under the earth.

Kamala : for 'Kambala', a Nâga chief of Pâtâla. He is mentioned together with Saṅkha (cf.Samku, v.27.3) in Bhg.Pur. V 24,31, and together with Karkotaka in Vâ.Pur.69,70. Cf. also Bhg.Pur.XII II,43; M.Pur.6,39; Vâ.Pur.50,23; 69,70.

The scribes may have confused Kambala with Kamala, the latter being the name of an asura in the Ganesa Purâna.

(Notes on v.27.4, cont.)

- Vāsukī : Vāsuki, a Nāga chief, named together with Kambala and Śaṅkha (cf. Samku, v.27.3) in Bhg.Pur.V 24,31. He appears as a helper of Ajita (cf. below) in Bhg.Pur.VIII 6,22. Cf. also Bhg.Pur.VIII 7; XI 16,18; Br.Pur.III 7,32.444; III 8, 13; M.Pur.6,39; 8,7.

- Ajita : A form of Viṣṇu during the period of Manu Cākṣusa (Bhg.Pur.II 2,5; VIII 5,9-10).

v.27.5 : - Karakoṭaka : Karkoṭaka, a Nāga chief (Bhg.Pur. XII 11,42; M.Pur.126,18; Vā.Pur.52,17). In the Vāyu Purāṇa he is named together with Śaṅkha, Kambala (Vā.Pur.69,70) and Takṣaka (Vā.Pur.69,69). His assembly ('sabhā') was reduced to servitude by Arjuna Kārtavīrya (Vā.Pur.94,26).

- Takṣaka : A Nāga chief (Bhg.Pur.V 24,29; Br.Pur.II 17,34; Vā.Pur.69,69). He was reduced to servitude by Hiranyakasipu (M.Pur.163,56; II4,83; 126,7; 133,33).

- dharttī : Adj., equivalent of dharata (impf.part.); 'sira dhar-': 'to be obedient'.

v.27.6 : - āgamokṛta : āgama ukta; āgama: a śāstra or work on sacred science.

- Śivasamhitā : A Tantric work, written not later than the eighth century A.D.<sup>10</sup>.

- rati : rati bhāva, 'passionate love' as one of the five dominant emotions of bhakti religion. The other four bhāvas

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<sup>10</sup>. F.O.Schrader, Introduction to the Pāñcarātra, pp.10,19.

(Notes on v.27.6, cont.)

('emotions') are: prasânta ('resignation'), dâśya ('obedience'), sâkhyā ('friendship') and vâtsalya ('tender fondness')<sup>1°</sup>.

v.28

v.28.1 : - catura vyûha : The four forms of Nârâyana, viz. Vâsudeva, Saṁkarsana, Pradyumna and Aniruddha <sup>2°</sup>.

v.28.2 : - Râmânuja: Fl.c.I080 <sup>3°</sup>. A reformer of Vaiṣṇavism in South India. First he was a follower of Saṁkara and believed in one ultimate reality, God, outside whom everything is delusion ('mâyâ'). Later on, he developed a system of his own and professed that soul and matter are realities which can progressively assimilate themselves with God <sup>4°</sup>. Râmânuja is worshipped as an incarnation in the temples of his sect.<sup>5°</sup>

v.28.3 : - Viṣṇu Svâmi : (Fl.I250)<sup>6°</sup>. Author of a Vedântic system which was worked out by his disciple Vallabha. In that system Râdhâ is worshipped as the energy ('sakti') of Kṛṣṇa.

v.28.4 : - Madhvâcâraja : Madhvâcârya (II97-II76)<sup>7°</sup>, founder of the Brahmâ sect. In opposition to Saṁkara and Râmânuja, he taught that man, though created by God, never becomes one

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1°. G.A.Grierson, art.cit., JRAS 1909, p.611.

2°. R.G.Bhaṇḍârkar, Vaiṣṇavism, p.53.

3°. Ibid., p.51; K.B.Jindal, op.cit., p.26; J.N.Farquhar, op.cit., p.245.

4°. K.B.Jindal, op.cit., p.92.

5°. J.N.Farquhar, op.cit., p.245.

6°. R.G.Bhaṇḍârkar, op.cit., p.77; J.N.Farquhar, op.cit., p.235.

7°. R.G.Bhaṇḍârkar, op.cit., p.58; B.N.K.Sharma, op.cit., p.4.

(Notes on v.28.4, cont.)

with Him <sup>1°</sup>.

v.28.5 : - Nimbâditya : Also called Nimbârka (fl.II50)<sup>2°</sup>, founder of the Sanakâdika sect. His belief was that God is 'dvaitâdvaita', i.e. different from man and at the same time united with him. The attitude of Kṛṣṇa towards Râdhâ served as an illustration of that philosophy <sup>3°</sup>. He is believed to be an incarnation of the sun. 'Nimbâditya' means 'the sun of Nimba', Nimba being either the name of a village <sup>4°</sup> or the Nimba tree on which the saint once stopped the descent of the sun <sup>5°</sup>.

v.29

v.29.1 : - Ramâ : lit. 'Beloved wife', epithet of Lakṣmî. It will be shown in the next verse how Râmânuja is a spiritual descendant of Lakṣmî.

- Tripurâri : Epithet of Śiva (M.Pur.I79,38; 259,II), destroyer of Tripura, a city built by Mâyâ of gold, silver and iron for the sake of the Asuras (Bhg.Pur.IV I7,I3; V 24,28; VII IO,54.68; Vâ.Pur.97,82; Br.Pur.III 72,82).

v.29.2 : - Sanakâdika : Cf.vv.5.5; 7.2.

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1°. K.B.Jindal, op.cit., p.93.

2°. R.G.Bhandârkar, Vaiṣṇavism, p.62,note 4.

3°. K.B.Jindal, ibid.

4°. R.G.Bhandârkar, op.cit., p.62.

5°. H.H.Wilson, Religious sects, p.86.

(Notes on v.29.2, cont.)

- madhukara : 'The honey-maker', epithet of Madhvâcârya (cf. Madhvâcâraja, v.28.4).

- musa câri (= mukha câra; Skt.caturmukha): 'The four-faced one', epithet of Brahmâ (Bhg.Pur.III 8,13-16; M.Pur.4,7-12).

v.30

The scope of the present verse is to indicate Râmânuja's proper place among the Âcâryas or teachers of the Vaisnava faith <sup>1°</sup>. The ten names, beginning with Laksmî and ending with Râmânuja, are intended by Nâbhâ Dâsa to be given in the chronological order.

v.30.1 : - Simdhujâ : Lit.'ocean-born', an epithet of Laksmî who was produced at the churning of the ocean.

v.30.2 : - Vichakasena : Viśvakṣena, the commander-in-chief of the army of Viṣṇu (cf.Viśvakasena, vv.8.2 and 15.3). He is mentioned here because he was believed to be incarnated in Śaṭhakopa <sup>2°</sup>.

- Śaṭakopa : Śaṭhakopa (fl.c.1000) <sup>3°</sup>, also called Śaṭhâri, Śaṭharipu, Parâṅkusa and Nammâlvâr <sup>4°</sup>. He is the most famous of the South Indian Âlvârs or incarnations of Viṣṇu. The epithet Parâṅkusa (lit.'the iron goad') refers to his con-

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1°. R.G.Bhandârkar, Vaisnavism, pp.50-1.

2°. S.Râmakṛṣṇânanda, op.cit., p.16.

3°. J.E.Carpenter, op.cit., p.382.

4°. S.Râmakṛṣṇânanda, op.cit., p.272.

(Notes on v.30.2, cont.)

trolling the wild elephants of other systems of philosophy <sup>1°</sup>.  
v.30.3 : - Vopadeva bhâgavata : Vopadeva (fl.1270), the court-poet of king Mahâdeva Devagiri in the Gaura country (Bengal) <sup>2°</sup>. He is believed to have written the Bhâgavata Purâna. An allusion to this authorship is probably made in the epithet 'bhâgavata' ('holy', 'divine', lit. 'related to Bhagavat'). In fact he wrote commentaries on the Bhâgavata Purâna under the titles 'Hari lîlâ' and 'Muktâphala' <sup>3°</sup>. There remains however a problem of anachronism. Vopadeva figures here in a list of predecessors of Râmânuja while he must have lived about 200 years later than Râmânuja (fl.c.1080). If Nâbhâ Dâsa was amongst those who considered Vopadeva as the author <sup>4°</sup> or at least as the compiler of the Bhâgavata Purâna, it is only normal that he will have attributed to him a much earlier date than the thirteenth century. Amongst the ten names given in the present verse, Viṣvaksena and Vopadeva are the only ones not to appear in the list of predecessors of Tulasî Dâsa as given by G.A. Grierson <sup>5°</sup>. This fact corroborates the supposition that Nâbhâ Dâsa did not mean another Vopadeva, different from the commentator of the Bhâgavata Purâna.

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<sup>1°</sup>. S.Râmakṛṣṇânanda, op.cit., pp.16-7.

<sup>2°</sup> M. Winternitz, op.cit.; vol.III, p.402.

<sup>3°</sup>. J.N.Farquhar, op.cit., p.234.

<sup>4°</sup>. Ibid., p.231.

<sup>5°</sup>. The Indian Antiquary, XXII (1893), p.266.

(Notes on v.30.4)

v.30.4 : Nātha : Nāthamuni (c.1000-50). He was a disciple of Śaṭhakopa<sup>1°</sup> and founded a Sanskrit and Tamil school of Vaiṣṇavism at Trichinopoly<sup>2°</sup>.

- Puṇḍarikākṣa (lit. 'lotus-eyed'): Puṇḍarīka. His father was Mahāpūrṇa who became Rāmānuja's teacher after the death of Yāmunācārya. Mahāpūrṇa placed Puṇḍarīka as a disciple under Rāmānuja<sup>3°</sup>.

v.30.5 : - Rāmamisra : Also called Maṇakkāl Nambi<sup>4°</sup>. He was the chief disciple of Nātha<sup>5°</sup> and the preceptor of king Yāmunācārya.

- Parāṅkusa : Parāṅkusa. His name occurs in G.A.Grierson's list<sup>6°</sup> between that of Rāmamisra and Yāmunācārya. According to S.Rāmākṛṣṇānanda<sup>7°</sup>, Parāṅkusa is an epithet of Śaṭhakopa (v.30.2).

v.30.6 : - Jāmunamuni : Yāmunamuni, also called Yāmunācārya, the immediate predecessor of Rāmānuja<sup>8°</sup>. He was the grandson of Nāthamuni (cf. Nātha, v.30.4)<sup>9°</sup>. He was born c.953 in Madura, where he obtained half of the Pāṇḍya kingdom at the issue of a dispute with the scholar Kolāhala<sup>10°</sup>.

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1°. J.E.Carpenter, op.cit., pp.379-82.

2°. J.N.Farquhar, op.cit., p.241.

3°. S.Rāmākṛṣṇānanda, op.cit., p.148.

4°. Ibid., p.270.

5°. Ibid., p.47. 6°. The Indian Antiquary, XXII (1893), p.266.

7°. Op.cit. pp.16, 270.

8°. R.G.Bhaṇḍārkar, op.cit., p.51.

9°. J.N.Farquhar, op.cit., p.241.

10°. S.Rāmākṛṣṇānanda, op.cit., pp.39-46.

(Notes on v.3I)

v.3I

v.3I.1 : - sahasa âsya : 'The thousand-headed one', i.e. Râmânuja as an incarnation of Śeṣa<sup>1°</sup>, the serpent with a thousand jewelled heads (cf. Śeṣa, v.10.3). Already Āndhrapūrṇa, a disciple of Râmânuja, said that his master was a partial incarnation of Śeṣa ('Śeṣâṃsaka')<sup>2°</sup>.

v.3I.2 : - mantra : The sacred formula, communicated by the teacher to his disciple. In the case of the Râmânuja sect the mantra was: "Om namo Nârâyaṇâya" ('Salutation to Nârâyana')<sup>3°</sup>.

v.3I.3 : - bahattari (= bahattara): 'Seventy-two'. The number of Râmânuja's leading disciples is more usually said to have been seventy-four. They were the privileged apostles, chosen amongst the seven hundred ascetics and the twelve thousand devout followers<sup>4°</sup>.

v.3I.5 : - Kurutâraka: Kureṣa, also called Kuranâtha or, in Tamil, Kûrattâlvâr<sup>5°</sup>. Here he is said to have been the first disciple ('prathama siṣya') of Râmânuja. According to S. Râmakṛṣṇânanda<sup>6°</sup>, Kureṣa was only the second disciple, the first one being Dasarathî, a nephew of Râmânuja.

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1°. Kav.v.107; H.H.Wilson, op.cit., p.17.

2°. 'Yatirâjavaibhavam', v.7. Cf. also J.E.Carpenter, op.cit., p.386.

3°. J.N.Farquhar, op.cit., p.246.

4°. J.E.Carpenter, op.cit., p.389; Āndhrapūrṇa, Yatirâjavaibhavam, vv.108-9.

5°. S. Râmakṛṣṇânanda, op.cit., p.135.

6°. Op.cit., pp.134-5.



(Notes on v.32)

v.32.1 : - catura mahanta : 'The four chiefs'. Among the seventy-two disciples who have been mentioned in v.31.3, these four were designated to expound the doctrine of Râmânuja <sup>1°</sup>.

- diggaja (= Skt.dikgaja) : The elephants which support the world at the different quarters or cardinal points ('disa') of the compass. The Purânas reckon four such quarters and four elephants (Br.Pur.II 22,47.51; Vâ.Pur.51,43-5; M.Pur. I,1; I25,I7-22). Their number is sometimes said to be eight or ten.

v.32.2 : - Śrutiprajñâ (= -jñâ) and Śrutideva: In line 4 they are said to have been fellow-disciples of Râmânuja <sup>2°</sup>. They are compared to the elephants Riṣabha (= Ṛsabha) and Puha-kara (= Puṣkara) who are described in Bhg.Pur.V 20,39.

v.32.3 : Śrutidhâmâ (= -ma) and Śrutiudadhi : Fellow-disciples of Râmânuja <sup>3°</sup>. A description of the elephants Parâjita and Vâmana, to whom the two saints are compared, is given in Bhg. Pur.V 20,39 and Vâ.Pur.69,69.

v.32.5 : - Sivasamhitâ : Cf.the note on v.27.6.

- Sanakâdika : Sanaka and his brethren (cf.v.5.5).

v.33

v.33.3 : dâha kṛtya jyô bandhu : 'Like a brother he performed the combustion'. In doing so Lâlâcârya followed the command

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<sup>1°</sup>. J.E.Carpenter, op.cit., p.389.

<sup>2°</sup>. Some legends about these saints are given by S.Ś.Bhagavân Prasâda, op.cit., p.404.

<sup>3°</sup>. Ibid., pp.405-6.

(Notes on v.33.3, cont.)

which Râmânuja had given to his followers : "Consider all the saints as your brothers" I°.

v.33.4 : - Nâka sakoca vipra : 'The Brahmans turned up their nose'. They did not accept the food presented to them by Lâlâcârya (kav.v.III).

- Harijana : 'The Lord's worshippers'. They were the pârsa-das or heavenly attendants of Viṣṇu (kav.v.II3).

v.33.5 : - jâta : Impf.part.m.dir.pl. of jâ-, 'departing', 'disappearing'. Two other grammatical explanations are possible. Taking 'jâta' as a noun, m. (= jâti, f., 'origin', 'birth'), the translation becomes: "No one knew from where they had come" (lit.: "No one understood their origin"). 'Jâta' can also be adj., m.dir.pl.: 'born', 'produced': "No one knew how they were produced". The interpretation of 'jâta' as an impf.part. is preferred because of its analogy with 'jêvata', another participle. Moreover, the sense of 'going away' is a better conclusion for the story of Lâlâcârya which ends with the fifth line of the verse.

v.34

v.34.2 : 'sisyâni suradhuni drrhâi : 'The divine river was the strength of the disciples'. The spiritual leader advised his disciples that, during his absence, they should consider the river Ganges as their teacher (kav.v;II5).

(Notes on v.34.3)

v.34.3 : - eka.. vamdana karâî : 'One practised worship'.

Here vamdana (m.) is taken as an equivalent of the feminine nouns vamdânâ and vamdânî. This explains the feminine ending in karâî.

v.34.4 : - guru.. sisya ko.. bulâyo : 'The teacher called that disciple'. As the teacher came back from his journey, he heard about a disciple who - out of respect for the Ganges - had not even dared to touch the water. By calling him into the Ganges, the teacher intended to make known the disciple's devotion (kav.v.II6).

v.34.5 : - kamala patrani para dhâyo : '(The disciple) hastened over the lotus-leaves'. By miracle the leaves had appeared on the water (kav.v.II6), so that the disciple could obey his master's command without diminishing his respect for the holy river.

v.35

This verse and the next explain in detail the general statement of v.3I.4 ('titaneî gurudeva padhati bhaî') by giving the names of the numerous followers of Râmânuja.

v.35.2 : - Devâcâraja : Devâcârya, mentioned by G.A.Grierson<sup>I°</sup> as Devâdhipâcârya. He was either the seventh or the fifth<sup>2°</sup> successor of Râmânuja.

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I°. The Indian Antiquary XXII(1893), p.266.

2°. According to two different lists given by G.A.Grierson, ibid.

(Notes on v.35.2, cont.)

- Hariyānanda : In the two chronological lists, given by G.A. Grierson <sup>1°</sup>, three and two names (respectively) of teachers are intermediate between Hariyānanda and Rāmānanda.

v.35.3 : Rāghavānanda : According to G.A.Grierson's lists <sup>2°</sup>, he was the immediate predecessor of Rāmānanda.

v.35.5 : - cāri varana(= varṇa): The four classes, viz. Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras.

- āśrama: The four religious orders, agreeing with the four successive stages of a Brāhmaṇa's life: 1) The Brahmācārīs or unmarried ascetics. 2) The Grhasthas, heads of a family. 3) The Vānaprasthas, retiring from the world with their family in order to lead a life of devotion in the forest. 4) The Bhikṣus (religious mendicants) or Samnyāsīs (abandoners of the world).

v.35.6 : - Rāmānanda : Rāmānanda is given here as the fourth successor of Rāmānuja. Since there must have been a lapse of some 350 years <sup>3°</sup> between both reformers, it is obvious that Nābhā Dāsa did not give all the intermediate names of teachers. G.A.Grierson <sup>4°</sup> made two attempts for a completer list, in which 22 and 19 teachers respectively are intermediate between Rāmānuja and Rāmānanda.

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1°. The Indian Antiquary, XXII(1893), p.266.

2°. Ibid.

3°. Cf. the notes on vv.28.2 and 36.I.

4°. The Indian Antiquary, XXII(1893), p.266.

(Notes on v.36)

v.36

v.36.1 : - Râmânanda : (c.1400-1470)<sup>1°</sup>. He was a Kânyakubja Brâhmana, born at the Prayâga (Allahabad). He studied at Benares where he became a disciple of Râghavânanda <sup>2°</sup>.

v.36.2 : - Anantânanda: Anantânanda. His disciples are enumerated in v.37.

- Kabîra : (1440-1518)<sup>3°</sup>. Cf.v.60.

- Susâ : Sukhânanda. Cf.v.64.

- Surasurâ : Surasurânanda. Cf.v.65.

- Padmâvati : Padmâvatî. Cf.v.44.

- Narahari : Narahariyânanda <sup>4°</sup>. Cf.v.67.

v.36.3 : - Pîpâ : Cf.v.61.

- Bhâvânanda : Fl.c.1470. He was the author of 'Amrita Dhâra', a treatise on Vedânta philosophy <sup>5°</sup>.

- Raidâsa : Fl.c.1470. He was the founder of the Rai Dâsis sect <sup>6°</sup> and the preceptor of Mîrâ Bâi <sup>7°</sup>. He is dealt with in v.59.

- Dhanâ : Cf.v.62.

- Sena : Fl.c.1470. A poet, founder of the Senâ Panthîs sect <sup>8°</sup>.

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1°. J.N.Farquhar, op.cit., p.323; Id., The historical position of Râmânanda, JRAS.1920, pp.185-87.

2°. G.A.Grierson, The home of Râmânanda, JRAS,1920, p.596.

3°. J.N.Farquhar, op.cit., p.331.

4°. R.G.Bhandârkar, op.cit., p.67.

5°. G.A.Grierson, art.cit., JASB 57(1888), p.7.

6°. J.N.Farquhar, op.cit., p.328.

7°. Ibid., p.332.

8°. Ibid., p.328.

(Notes on v.36.3, cont.)

Some of his verses are contained in the Sikh Grantha <sup>1°</sup>. He will be dealt with in v.63.

- Surasari : The wife of Surasurânanda. Cf.v.66.

- kî gharahari : 'The wife of'. Both words may have been added by a scribe who took 'Surasari' as an equivalent of Surasurânanda and who wanted to make it clear that Nâbhâ Dâsa meant here Surasurânanda's wife. It appears from the vv.65.6 and 66.1 that the manuscripts differ in spelling 'Surasari'. If 'Surasari' is the correct spelling <sup>2°</sup>, the word is likely to have been originally put at the end of the line and to have rhymed with 'Narahari'.

v.37

v.37.1 : - Anam̐tân̐am̐da : A disciple of Râmânanda. He established a monastery ('matha') at Galtâ near Âmer (Jaypur)<sup>3°</sup>.

v.37.2 : - Alha : Cf.v.54.5.

- Paihârî : Payahârî Kṛṣṇa Dâsa. Cf.v.38.1.

v.37.3 : - Śrî Ram̐ga : 'The illustrious Raṅga', a trader ('baniyâ') of the village Devasâ near Jaypur (kav.v.II6). He was visited by Pîpâ (kav.vv.304-5).

v.37.4 : - Narahari : Narahari Dâsa, the preceptor of Tulasî Dâsa <sup>4°</sup>.

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1°. G.A.Grierson, art.cit., JASB, 57(1888), p.7.

2°. Cf. notes on v.66.1.

3°. K.Sen, Medieval mysticism, p.76.

4°. S.S.Bhagavân Prasâda, op.cit., p.1095; J.N.Farquhar, op.cit., p.329.

( Notes on v.37.6 )

v.37.6 : - simdhu velâ : 'Landing-places for the ocean'.

Anantânanda's disciples are compared to quays or places from where the devout people - their followers - are taken across the ocean of existence. A similar comparison is used in v.69.2.

v.38

v.38.1 : Kṛṣṇa Dâsa : A poet who flourished in 1550 <sup>1°</sup>. He is called Paihârî in v.37.2, where he is reckoned amongst the disciples of Anantânanda. His disciples will be enumerated in v.39.

v.38.2 : - kara tara nahi aryo : 'He did not retain the palm of the hand' i.e. he did not accept any remuneration (kav.v.II9).

v.38.6 : - Dâhimâ : A class of Brâhmanas, found chiefly in the states of Marwar and Bundi, in Râjpûtânâ <sup>2°</sup>.

v.39

v.39.2 : - Kîlha : Cf.v.40.1.

- Agara : Agra Dâsa (fl.1575), the preceptor of Nâbhâ Dâsa (cf.v.41).

- Kevala : Kevala Râma, a Braj poet (fl.1575) <sup>3°</sup>.

- Carana : Carana Dâsa (b.1480), a brâhmana of Panditapur near Fâizâbâd <sup>4°</sup>.

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1°. G.A.Grierson, art.cit., JASB., 57(1888), p.21.

2°. J.Bhattâchârya, Hindu castes and sects, p.66.

3°. G.A.Grierson, art.cit., p.26.

4°. Ibid., p.13.

(Notes on v.39.2, cont.)

- Vratahathî Narâyana(= Nârâyana): A Braj author (fl.I575)<sup>1°</sup>.

v.39.3 : - Sûraja : Sûrya Dâsa, a name of Sûra Dâsa (fl.I550)<sup>2°</sup>.

Cf.v.73.

v.39.4 : - Padma Nâbha : Fl.I575 <sup>3°</sup>.

- Tîlâ : He and his disciples are described in v.I5I.

- Gadâdhârî : Gadâdhara Dâsa (fl.I575)<sup>4°</sup>. His devotion is described in v.I86.

v.39.5 : - Devâ : A poet of Udaipura (fl.I575)<sup>5°</sup>. He is also described in v.52.3.

- Kalyâna : Kalyâna Dâsa, of Braj (fl.I575)<sup>6°</sup>.

v.39.6 : - Kamhara : Kânbara Dâsa (fl.I600), a poet of Mathurâ, known to Nâbhâ Dâsa <sup>7°</sup>.

v.40

v.40.I : - Gângeya : Son of the Ganges ('Gaṅgâ'), i.e. Bhîsma <sup>8°</sup>, whom death did not conquer until he had finished relating the Nârâyanaîya. Cf.Bhîsma, v.7.3.

- Kîlha : Fl.I570, founder of the Khâkî sect, the adherents of which cover their dress with 'khâka'('dust' or 'ashes')<sup>9°</sup>. Together with Agra Dâsa (cf.v.4I) he found the five year old

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1°. G.A.Grierson, art.cit., JASB.,57(1888), p.27.

2°. Ibid., p.23. 3°. Ibid., p.27. 4°. Ibid., p.26.

5°. Ibid. 6°. Ibid.

7°. Ibid., p.28.

8°. E.W.Hopkins, Epic mythology, p.5.

9°. H.H.Wilson, op.cit., pp.54-5.



(Notes on v.40.I, cont.)

Nâbhâ Dâsa when the latter had been abandoned by his parents<sup>1°</sup>. The fact that Kîlha and Agra Dâsa figure together in v.39.2 and that they are described more at length in the present and the next verse, shows that for Nâbhâ Dâsa both names must have been closely connected.

v.40.4 : - Sâṁsya joga : The Sâṅkhya and Yoga doctrines ('sâstra'). As a compound, the term means the application of the Sâṅkhya doctrine to the knowledge of spirit<sup>2°</sup>. Sâṅkhya-yoga is the title of the second chapter of the Bhāgavadgītā. - hastâmalâ (= hasta-âmalâ) : Lit. 'the fruit of the Myrobalan (*Embllica officinalis*) in the hand', i.e. something palpable, clear.

v.40.5 : - brahmaramdhra (= brahma-randhra) : Lit. 'brahma's crevice', i.e. the aperture (suture) on top of the head through which the soul leaves the body.

v.4I

v.4I.I : - Agra Dâsa : (Fl.I575-95). The preceptor of Nâbhâ Dâsa. According to kav.v.I22<sup>2</sup> he was visited once by Mâna Singha who was the Mahârâja of Âmera or Âmer<sup>3°</sup> from 1592 till 1615<sup>4°</sup>. Hence Agra Dâsa must have lived in Âmera or very near to it. G.A.Grierson<sup>5°</sup> gives Galatâ, a village near

1°. G.A.Grierson, art.cit., JASB., 57(1888), p.27.

2°. J.D.Bate, Dictionary, s.v.; J.E.Carpenter, op.cit., p.251.

3°. Near Jaypur, in Râjpûtânâ.

4°. J.H.Garcin de Tassy, op.cit., Vol.I, p.144.

5°. Art.cit., JASB., 57(1888), p.26.

(Notes on v.41.I, cont.)

^  
Amera, as Agra Dâsa's place of origin. In kav.v.I22 Nâbhâ Dâsa is said to have been present at the royal visit to his master's house.

v.41.4 : - prasidha bāga : 'The famous garden' of Agra Dâsa. It is related in kav.v.I22 that, at the arrival of the mahârāja Mâna Singha, Agra Dâsa had just cleaned his garden and was removing the dead leaves.

v.42

v.42.I : - Saṅkara : Saṅkara, a celebrated teacher of the Vedânta philosophy. He was born in 788 at Kaladi, a village of Malabar, and died at Kedarnata in the Himâlaya, probably in 820 <sup>1°</sup>.

v.42.3 : - Buddha : 'The Buddhists'. In his Vedântasûtrabhâṣya II 2,18-31 <sup>2°</sup>, Saṅkara refuted the Buddhist theories of momentary existence, of perception and of universal emptiness.

v.42.4 : - vimuṣani ko diyo daṇḍa : 'He chastised the hostile ones'. According to South Indian tradition, Saṅkara was a disciple of Kumârila Bhaṭṭa of Bihar who was reputed for persecuting the Buddhists <sup>3°</sup>. Yet there are no indications in the Vedântasûtrabhâṣya that Saṅkara should have persecuted the Buddhists and the Jainas. The origin of that tradition

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<sup>1°</sup>. J.E.Carpenter, op.cit., pp.308-9. Some scholars accept 850 as the date of Saṅkara's death. Cf.J.N.Farquhar, op.cit., p.171.

<sup>2°</sup>. SBE., Vol.34, pp.418-27. Cf.J.E.Carpenter, op.cit., pp.317-8.

<sup>3°</sup>. J.E.Carpenter, op.cit., p.309.

(Notes on v.42.4, cont.)

must be sought in the Śaṅkaravijayas or records of Śaṅkara's life, the first of which is ascribed to the teacher Mādhava in the fourteenth century.<sup>1°</sup>

-v.42.6 : - īśvara aṃsa avatāra(= aṃsāvatāra): 'A partial incarnation of the Lord (Śiva)'. The name Śaṅkara being an epithet of Śiva, the philosopher Śaṅkara is looked upon as a limited embodiment of the god's power on earth. Although Śaṅkara is reported to have been a devotee of Śiva, scarcely any traces of Śaivism are found in his philosophical works. On the contrary, he identifies the supreme soul with Viṣṇu, while his commentary on the Sūtras<sup>2°</sup> begins with homage to Vāsudeva.

v.43

v.43.1 : - Nāma Deva : (Fl.c.1400-1430). A teacher in the lineage of Viṣṇu Svāmī (cf.vv.28.3;29.1). According to tradition he was born in 1270 A.D. near Karhāda in the Marāṭha country<sup>3°</sup>. In fact he may have flourished about a century later<sup>4°</sup>.

v.43.2 : - Viṭṭhala, also called Viṭhobā, is a corruption of the Sanskrit name Viṣṇu. The shrine of Viṭhobā at the Marāṭha town Paṇḍharpur existed already in 1250(5°), before

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1°. J.N.Farquhar, op.cit., p.175.

2°. Vedāntasūtrabhāṣya, in SBE., Vol.34, p.239. Cf. J.E.Carpenter, op.cit., p.310.

3°. R.G.Bhandārkar, op.cit., p.89.

4°. Ibid., p.92; J.N.Farquhar, art.cit., JRAS., 1920, p.186.

5°. R.G.Bhandārkar, op.cit., p.87.

(Notes on v.43.2, cont.)

the time of Nâma Deva.

- pai piyo : '(The god) drank milk'. The story is related by Priyâ Dâsa in kav.vv.I30-2. In the absence of his grandfather Bâma Deva, the young Nâma Deva was allowed to offer milk to the temple-god Viṭṭhala. As the god had refused to drink during the first three days, Nâma Deva thought of killing himself. Viṣṇu prevented the suicide by drinking the milk.

v.43.3 : - mṛtaka gaṁ jivâya : 'By resuscitating a dead cow'. According to Priyâ Dâsa (kav.v.I34) it was an unbelieving king who forced Nâma Deva to do the miracle.

- asurani : 'The demons', i.e. Yama and his servants who reign over the nether-world.

v.43.4 : - seja salila te kârhi : 'Having drawn the bed out of the water'. The king, whose cow had been resuscitated <sup>I°</sup>, gave Nâma Deva a precious bed. The saint accepted the gift but, later on, he threw it into the river. At the king's order, he drew all sorts of beds out of the river (kav.v.I35).

v.43.5 : - Devala ulatyo desi : 'Having seen the temple turned'. In kav.v.I37 of his commentary, Priyâ Dâsa explains how on one occasion Nâma Deva was humbly praying, behind in the temple. The god Viṭṭhala remunerated him by turning the temple from left to right, so that the door came to be in front of the praying saint. In the open door Viṭṭhala became visible.

v.43.6 : - châni châi : '(Viṭṭhala) thatched the roof' of Nâma Deva, one night, when the house had caught fire (kav.v.I39).

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I°. Cf. the notes on v.43.3.

(Notes on v.44)

v.44.1 : - Jai Deva : Jaya Deva was born at Kenduli ('Kindu-bilva') in Bengal towards the end of the eleventh century A.D..

He became the court poet of Lakṣmanasena, the last Hindu king of Bengal. His adherence to the Vaiṣṇava cult appears from his Sanskrit works Gītagovinda and Prasannarâghava.<sup>1°</sup>

- samda mamdalesvara : 'Kings of subordinate regions'. Compared to Jaya Deva - the universal monarch - all other poets are but local kings who reign over a region ('mandala') or portion of a continent ('khandā'). Cf. nava samda, v.25.1.

v.44.2 : - tiḥu loka (= triloka): 'The three worlds' which form the universe, viz. heaven, earth and the atmosphere or lower regions.

v.44.3 : - nava rasa : 'The nine flavours' or feelings which prevail in a poetical work, viz. 1) śṛṅgāra (love); 2) vīra (heroism); 3) bībhatsa (disgust); 4) raudra (anger); 5) hāsyā (mirth); 6) bhayānaka (terror); 7) karuṇa (pity); 8) adbhuta (wonder); 9) śānta (contentment). A tenth rasa, vātsalya (paternal fondness), is sometimes added.

v.44.4 : - astapadī : An epithet of the Gīta Govinda, much used in South India. The word means strictly a song of eight stanzas. In the twenty-four songs ('prabhandas') of the Gīta Govinda the number of stanzas varies between eight and eleven<sup>2°</sup>.

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1°. M. Winternitz, op.cit., vol.III, p.II9.

2°. A.B.Keith, A history of Sanskrit literature, pp.I92-3.

(Notes on v.44.5)

v.44.5 : - sunana tahä.. âvai : '(Kṛṣṇa) will come to listen there', i.e. wherever the Gīta Govinda is sung. The idea of singing or reciting is understood from the preceding line: 'abhyāsa karai', 'he who meditates'.

v.45

v.45.1 : - Śrīdhara : (Fl.c.I400)<sup>1°</sup>. He was a follower of Śaṅkara and author of 'Bhāgavata Bhāvārtha Dīpikā', a famous commentary on the Bhāgavata Purāṇa. He deserves his place amongst the bhaktas because he tried to combine the advaita philosophy of Śaṅkara with the contemplative theories of the Bhāgavatas <sup>2°</sup>.

v.45.2 : - tīna kāṇḍa : 'Three divisions', i.e. three separate subjects or fields, viz. karmakāṇḍa (ceremonial acts), jñānakāṇḍa (knowledge) and upāsanākāṇḍa (adoration, homage). The first two kāṇḍas are referred to in line 3 by the adjectives 'karmatha' and 'jñānī' respectively.

v.45.5 : - Ṣaṭasāstra : The six philosophical sciences or schools, viz. Nyāya, Vaiśeṣika, Mīmāṃsā, Vedānta, Sāṃkhya and Yoga.

v.45.6 : - Paramāṇamda : The preceptor of Śrīdhara.

- Mādhva : Mādhava (fl.I380), a Vedānta philosopher, author of 'Pañcadasī' <sup>3°</sup>. Priyā Dāsa <sup>4°</sup> explains how a contest was

1°. J.N.Farquhar, op.cit., p.297.

2°. S.K.De, op.cit., p.I3.

3°. J.N.Farquhar, op.cit., pp.286,290.

4°. Kav.v.I63.

(Notes on v.45.6, cont.)

held in Benares to find out which of the numerous Purâṇa commentaries was the best. The paṇḍit Mâdhava acted as the referee. He elected Śrîdhara's work as the best and he honoured it as an object of adoration.

v.46

v.46.1 : Bilva Maṅgala: (Fl.c.I425), also called Lîlâsuka <sup>1°</sup>, an ascetic of the Viṣṇusvâmî sect and author of 'Kṛṣṇakarnâmrta', a Sanskrit lyric on the sports of Kṛṣṇa.

v.46.2 : Karunâmrta : Lit.'nectar of mercy', a corruption of Karnâmrta (lit.'nectar for the ears' of Kṛṣṇa), the title of Bilva Maṅgala's devotional poem.

v.46.4-5 : According to Priyâ Dâsa (kav.v.I74) this meeting with Kṛṣṇa took place in the neighbourhood of Vṛndâvana.

v.46.6 : - Cintâmani : Cintâmani, a courtesan, described in 'Kṛṣṇakarnâmrta'. Before he went to Vṛndâvana <sup>2°</sup>, Bilva Maṅgala had been living in the Deccan on the banks of the Kṛṣṇa-venâ river. There he had frequently visited Cintâmani whose house stood on the opposite bank <sup>3°</sup>.

v.47

v.47.1 : - Viṣṇu Purî : (Fl.c.I400) <sup>4°</sup>. An advaita samnyâsin of Tirhut. He blended Saṅkara's severe monism with a devotional

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1°. J.N.Farquhar, op.cit., p.304; S.K.De, op.cit., p.91.

2°. Kav.v.I70.

3°. Kav.vv.I65-9.

4°. J.N.Farquhar, op.cit., pp.302,375.

(Notes on v.47.I, cont.)

attitude towards a personal God. Hence he stood near to Śrī-dhara whose 'Bhāgavata Bhāvārtha Dīpikā' he consulted when writing his own selection of bhakti passages from the Bhāgavata Purāṇa under the title 'Bhāgavata Bhaktiratnāvalī'<sup>1°</sup>.

- bara nidhi sacī : '(Viṣṇu Purī) gathered big treasures' in the form of his Bhaktiratnāvalī through which he intended to help people in attaining salvation during the troublesome Kali age.

v.47.3 : - To Viṣṇu Purī the Bhāgavata religion was like fine gold while all other religions were only brass. The saint was like a touchstone that tested the true and the false religions.

v.47.6 : - bhakti ratana rājī : 'Unbroken line of pearls of devotion', a name for Viṣṇu Purī's work, the Bhaktiratnāvalī.

v.48

v.48.I : - Jñāna Deva : (Fl.c.I290)<sup>2°</sup>. He appears here to have been an immediate disciple of Viṣṇu Svāmī (q.v.,v.28.3). He wrote several Marāṭhī poems: 'Jñānesvarī', being a paraphrase of the Bhagavadgītā, 'Svātmānubhava', 'Haripāṭha', 'Amṛtānubhava'<sup>3°</sup>.

v.48.2 : - Nāma : Nāma Deva (cf.v.43.I) is presented here as a disciple of Jñāna Deva. This statement agrees with the tradition which gives 1270 A.D. as the date of Nāma Deva's

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1°. S.K.De, op.cit.,p.14.

2°. J.N.Farquhar, op.cit., p.234.

3°. Ibid., p.374.



(Notes on v.48.2, cont.)

birth<sup>1°</sup>. Yet R.G.Bhandârkar<sup>2°</sup> states that Nâma Deva's language is about a century younger than the archaic Marâthî of Jñâna Deva's works. Hence Nâma Deva may have written his 'Abhaṅgas' about 1425<sup>3°</sup>.

- Tilocana : Trilocana (v.96.2), a contemporary of Nâma Deva<sup>4°</sup>. He was a brâhmana saint and wrote Hindi religious songs which are included in the fourth section of the Âdi Grantha of the Sikhs<sup>5°</sup>.

v.48.5 : - Vallabhâcârya (1479-1531) worked out the Advaita system of Viṣṇu Svâmî. Cf.v.81.2 and v.79.6.

v.48.6 : - Navadhâ pradhâna sevâ : 'The nine principal forms of worship' have been described as 'navadhâ bhakti' in v.14. 'Sevâ' means here the service of Kṛṣṇa which is the central idea of Vallabha's theology<sup>6°</sup>.

v.49

v.49.1 : pragatâ prema : 'Outstanding love'. In the present verse three examples are given of bhaktas who - with all the intensity of their love - took part in the fortunes and misfortunes of their divine heroes.

v.49.2 : -Ika bhûpa : 'A king', i.e.Kuṭasekhara<sup>7°</sup>, one of

1°. R.G.Bhandârkar, op.cit., p.89.

2°. Ibid., p.92.

3°. J.N.Farquhar, op.cit., p.299.

4°. Ibid., p.300.

5°. J.H.Garcin de Tassy, op.cit., vol.III, p.234.

6°. J.N.Farquhar, op.cit., pp.313-14.

7°. S.S.Bhagavân Prasâda, op.cit., p.573.

(Notes on v.49.2, cont.)

the twelve Ālvārs, a king of Travancore who flourished between 1100 and 1150 A.D.<sup>1°</sup>.

v.49.3 : - vâji sâgara maĩ dīno : 'He drove his horse into the ocean'. King Kulasekhara chased Râvana whom he suspected to have again carried off Sîtâ to Laṅkā (kav.v.191).

v.49.4 : - Narasimha ko anukarana : 'In imitation of the Man-lion', i.e. in a game which represented the persecution of Prahlâda <sup>2°</sup> by his father Hiranyakāśipu. Viṣṇu, in his form of Man-lion ('Narahari', v.5.1) killed the persecutor.

v.49.6 : - sune : 'She heard'. The subject of the sentence is given by Priyâ Dâsa <sup>3°</sup> as 'eka bāĩ' ('a woman').

- Kṛṣṇa dâma bāmdhe : 'Kṛṣṇa was bound with a rope' by his foster-mother Yasodâ because of his mischief. The story is told in Vi.Pur.V 6,7.14 and V 7,20.

v.50

v.50.1 : ekai nrpati : 'A king'. According to Priyâ Dâsa <sup>4°</sup> he was the king of Purĩ, a town of Orissa with a temple in honour of Jagannâtha Kṛṣṇa.

- prasâda avajñâ : 'Contempt of the sacred food'. When the temple-priest brought the remaining sacred food, the king was so much absorbed in the 'caupara' game <sup>5°</sup> that he touched the food with his left hand.

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1°. R.G.Bhandârkar, op.cit., pp.49-50. 2°. Cf.the notes on v.14.3.

3°. Kav.v.192.

4°. Kav.v.193.

5°. A game like backgammon, played with three long dices.

The king held the dices in his right hand at the moment of his offence.

(Notes on v.50.3)

v.50.3 : Syâma (= <sup>1</sup>Syâma): Kṛṣṇa, more commonly called Jagannâtha, to whom a shrine was erected at Purî.

v.50.4 : sîca Karamâ ko : 'The dish of Karmâ'. The story is told by Priyâ Dâsa <sup>1°</sup>. Karmâ, a devout woman of Purî, went every morning with a dish of pulse and rice for the temple-god Jagannâtha. She was scolded for it by a priest. The god however, when consulted on the matter, said he preferred Karmâ's dish to the many kinds of food offered daily to him by the temple-ministers.

- bhâvai : 'Is pleasing'. The present tense is used here because, ever since the time of Karmâ, it became a habit at Purî to offer daily a pulse-and-rice dish ('khîca') to Jagannâtha.

v.50.5 : 'kuari' : '(Two) girls'. In kav.v.198 they are said to have been the daughter of a râjâ and the daughter of a zamîndâra. From a mahârâjâ the two girls asked an image of a deity. They received each a stone, called 'Silapille' ('Little stone'). In answer to their ardent worshipping, Kṛṣṇa became alive in the images.

v.50.6 : - bhûpa nâri : '(Two) queens'. Priyâ Dâsa tells the two stories separately. The first queen<sup>2°</sup> wanted to help her devout husband who would not survive the departure of a group of saints. The second queen<sup>3°</sup> was married to an unbeliever who

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1°. Kav.vv.196-7.

2°. Kav.vv.205-7.

3°. Kav.vv.208-II.

(Notes on v.50.6, cont.)

did not allow the saints to call at his palace.

- bhaktani hita : 'Because of the faithful'. Both queens hoped that the Lord Râma would restore their poisoned sons to life and that, because of the miracle, the group of travelling saints would remain at the royal court.

- Prabhu râsi pati : 'The Lord (Râma) saved the honour' of the queens by resuscitating their dead sons.

v.51

v.51.1 : - duhû bhakta : 'Two faithful ones' who, according to Priyâ Dâsa<sup>1°</sup>, were related to each other as uncle ('mâmâ') and nephew ('bhânajâ').

v.51.2 : - Raṅganâtha : A god whose image the two wandering saints found unprotected at a place in the Deccan<sup>2°</sup>.

v.51.3 : - kapata dharma raci Jaina : 'They pretended to adopt the Jain religion'. The two saints took that disguise in order to plunder a rich Jain temple for the benefit of the planned temple for Raṅganâtha<sup>3°</sup>.

v.51.4 : - vadhika bânô dhari : 'The huntsmen, having put on the dress' of Vâisṇava saints. They acted on the order of a leprous king who wanted the swans as medicine for his disease<sup>4°</sup>.

v.51.5 : - âpa bamdhâye : '(The swans) let themselves be captured'. The mss. a and b have the verb in the singular ('bamdhâyo' and 'bamdhâvo' respectively), so that they reckon only

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1°. Kav.v.212.

2°. Ibid.

3°. Kav.vv.213-5.

4°. Kav.v.216.

(Notes on v.51.5, cont.)

one swan. The same mss. read also 'âyo' instead of 'âye' in line 4 and thus take 'vadhika' ('hunter') equally as a singular. In his commentary<sup>1°</sup> Priyâ Dâsa speaks of 'swans' and 'hunters' in the plural.

v.51.6 : - Harijana : 'A worshipper of the Lord'. According to Priyâ Dâsa<sup>2°</sup> he was a wealthy merchant who invited the saints to stay at his house.

- suta vadha : 'The murder of his son', i.e. of the merchant's child who was killed by a vicious guest<sup>3°</sup>.

v.52

v.52.1 : caro juga: 'In the four ages of the world'. The six examples of the god's intervention will, however, deal exclusively with saints from the Kali- or present age.

v.52.2 : Bhuvana : Bhuvana Siṅha, of whom Priyâ Dâsa<sup>4°</sup> says he was a Cauhâna bhakta. The Cauhânas were a caste of Râjpûts at Cittaur, the ancient capital of Udaipur.

- dârumaī taravâri : 'The wooden sword' which Bhuvana was wearing since the day he had killed a pregnant deer<sup>5°</sup>.

- sâramaya racī : '(The four-armed One) made (the wooden sword) consist of iron' when Bhuvana was asked by the king to show his sword at an inspection<sup>6°</sup>.

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1°. Kav.v.216.

2°. Kav.v.219.

3°. Ibid.

4°. Kav.v.224.

5°. Ibid.

6°. Kav.v.226.

(Notes on v.52.3)

v.52.3 : - Devâ : A disciple of Payahârî Kṛṣṇa Dâsa (cf.v.39.5).

In kav.v.227 he is said to have been a temple-priest. One night, while waiting for the king to come and see the Four-armed god ('Caturbhuja') at the temple, Devâ had put the royal garland round his own neck. When the king finally came and was honoured with the garland, he noticed a white hair hanging in it and asked Devâ ironically if the god's hair had turned white. At the saint's affirmative answer, the king said he would investigate the next day. During the night the god changed the colour of his hair and thus saved Devâ from the shame of having told a lie <sup>1°</sup>.

v.52.4 : - Kamadhuja : Kâmadhvaja, a worshipper of Râma who lived as an ascetic in the woods near Cittaur and who paid occasional visits to his three wealthy brothers at the royal court. As the brothers foretold him he would remain unburied, he answered: "The one whom I serve will burn my body". At his death, Hanumân and the monkeys were ordered by Râma to prepare the funeral pyre <sup>2°</sup>.

- kapi câra : 'The monkey-servant', i.e.Hanumân. The reading of ms.c is preferred to those of ms.b and edd.e and f ('kapi câru', 'the beautiful monkey') because of the context. Hanumân, who had been ~~not served~~ ~~by~~ by Kâmadhvaja, became a servant in his turn at the saint's death.

v.52.5 : - Jaimala : Jayamala. According to Priyâ Dâsa<sup>3°</sup>, he was the peaceful râjâ of the town Meratâ<sup>4°</sup> who preferred

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1°. Kav.vv.227-9. 2°. Kav.v.230.

3°. Kav.v.231. 4°. In the district of Jodhpur, Râjpûtânâ.

(Notes on v.52.5, cont.)

bhakti to politics. When attacked by a strong army, he promised his mother that the Lord would help them. The Lord made the promise true by mounting the king's horse and by destroying the enemies.

v.52.6 : A story of robbers is alluded to in each of the two half-lines. 1) Four female buffaloes had been stolen from a bhakta herdsman. The latter told his mother that the animals had been borrowed by a mendicant brâhmana - who wanted the butter-milk only - and that they would be back soon, together with the butter. The Lord himself brought the buffaloes back<sup>1°</sup>. 2) 'Śrīdhara'<sup>2°</sup> was once asked by robbers if he travelled alone. The saint answered that Raghunâtha was his companion. As the robbers prepared to kill him, Raghunâtha appeared in the form of a bowman<sup>3°</sup>.

v.53

v.53.2 : - Nihakimcana : Niṣkiñcana, lit. 'The poor one', an epithet of Haripâla, a wealthy brâhmana who gave away all his possessions to the saints<sup>4°</sup>.

v.53.3 : - batohî rūpa: 'In the form of a traveller'. Viṣṇu thus disguised himself in order to be robbed by Niṣkiñcana. The latter had fallen in the habit of robbing heterodox travellers for the benefit of the bhaktas<sup>5°</sup>.

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1°. Kav.v.233.

2°. Cf.also v.45.

3°. Kav.v.234.

4°. Kav.v.235.

5°. Kav.vv.236-7.

(Notes on v.53.4)

v.53.4 : - sâsi dena ko : 'To give witness'. Priyâ Dâsa<sup>1°</sup> relates how an old brâhmana pilgrim had been helped by his young companion during his illness at Vrndâvana, the place of Kṛṣṇa's childhood. Taking the cowherd Kṛṣṇa as his witness, the brâhmana promised to give his daughter in marriage to his saviour. As he came home to Khurdahâ<sup>2°</sup>, his wife and his son opposed that marriage, and the village-council ('pañcâyata') asked him to bring his witness. At the brâhmana's prayer, Kṛṣṇa's image, which had witnessed the promise, transposed itself to Khurdahâ.

v.53.5 : - Râma Dâsa<sup>3°</sup> : An ascetic who lived at Dâkora<sup>4°</sup>. In spite of his old age he regularly went on pilgrimage to the shrine of Dvârakâ<sup>5°</sup>. Therefore, the god Râya Ranachora allowed the saint to steal the holy image from the shrine and to take it to Dâkora. When the temple-servants discovered the theft, they went and beat Râma Dâsa. The god, however, interposed his own body and accepted the blows, so that his devotee remained unhurt<sup>6°</sup>.

- Râya Ranachora : Lit. 'The chief who left the battle', an epithet of Kṛṣṇa who is worshipped under that name at Dvârakâ and Dâkora<sup>7°</sup>.

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1°. Kav.vv.238-41. 2°. In Gaura, a district of Central Bengal.

3°. Cf.H.H.Wilson, op.cit., p.77.

4°. In the district of Kaira, Bombay.

5°. A harbour near the Gulf of Cutch.

6°. Kav.vv.242-4. 7°. J.N.Farquhar, op.cit., p.302.



(Notes on v.53.6)

v.53.6 : - Balibamdhana : Lit. 'Binder of Bali', an epithet of Viṣṇu. When Bali had conquered Indra's city (Bhg.Pur.VIII 15), Viṣṇu took the form of a dwarf<sup>1°</sup> to cheat Bali and to recover the three worlds for the benefit of Indra.

v.54

v.54.1 : - vacha harana : '(Brahmā's) taking the form of a calf'. Brahmā took the disguise of a calf when Hari - in the form of a cow - went to drink the immortal beverage in 'Sripura (Bhg.Pur.VII 10,62.70).

v.54.2 : - Jasû Svâmi : A worshipper of Kṛṣṇa. He lived in the region ~~of~~ between the rivers Ganges and Jumna, where he worked on the fields to help the bhaktas. He got robbed of his two bulls but he did not even notice it, since Kṛṣṇa supplied two other bulls, identical with the stolen ones. A year later, the robber repented and brought the bulls back. At that moment, the two bulls given by Kṛṣṇa vanished again.<sup>2°</sup>

v.54.4 : - Namda Dâsa : Priyâ Dâsa<sup>3°</sup> says he was a brâhmana who lived at Havelî, a village near Barailî<sup>4°</sup>.

- Nâma jyô : 'Like Nâma Deva' who brought back to life a drowned cow (cf.v.43.3).

v.54.5 : - Alha : A mahârâja who has been enumerated in v. 37.2 amongst the disciples of Anantânanda. Once, a gardener

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1°. Cf. 'Bali vâvana', v.5.1.      2°. Kav.v.246.

3°. Kav.v.248.

4°. Also spelt Bareli, a town of Bhopâl, Central India.

(Notes on v.54.5, cont.)

allowed him to pluck mangoes for the bhaktas. The mango-tree bent its branches towards him (kav.v.249).

v.54.6 : Vâramuṣī ke mukuta : 'The crown, made by a harlot'. As a group of holy men passed by her village, a rich harlot gave them golden coins to buy food for their god. At that occasion she was urged to confess who she was. At the request of the saints, she made an expensive diadem and presented it to Raṅganâtha. The god bowed his head to receive the present<sup>1°</sup>.

v.55

v.55.2 : - bhakta : '(Two) worshippers', i.e. a brâhmana and his wife<sup>2°</sup>.

v.55.3 : - duṣṭa karma : 'A bad deed' which consisted in killing the male bhakta who was a brâhmana<sup>3°</sup>.

v.56

v.56.3 : - ṣaṭadarasanî (= -darsanî): Those who are conversant with the six philosophical sciences ('ṣaṭadarsana' = ṣaṭasâstra, q.v., v.45.5).

v.56.6 : - gâr̥ho gahyo: '(The jesters) took the coarse cloth', i.e. they became bhaktas.

v.57

v.57.5 : - rânî.. rîjhi : 'The queen, being pleased' - as she found out that her husband was a bhakta.

- tâpara : (= tisa para), 'on (behalf of) that'.

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1°. Kav.vv.250-2.

2°. Kav.v.253.

3°. Kav.v.254.

(Notes on v.57.6)

v.57.6 : - bhakti merî kujî : 'My devotion has vanished'. The king's life had been based on the secrecy of his devotion. Hence he died as soon as his secret was divulged<sup>1°</sup>.

v.58

v.58.1 : - dr̥r̥ha pratîti gâr̥ho gahyo : 'With firm belief (the disciple) took the coarse cloth'. The disciple took the vow of serving the bhaktas. He did so in answer to his master's command which is alluded to in line 6.

v.58.4 : - svâmî rahyo samâya : Lit. 'The preceptor remained, having gone into the deep' of concentration or union (= 'sam-âdhi'<sup>2°</sup>), i.e. 'The preceptor had reached the completion (of life)'.  
v.58.5 : - pheri saba ghara mē lyâyo : 'He laid them all back into the house'. This supposes that the dead guru had been brought outside, probably with a view to his cremation.

v.58.6 : - pana sâmco karana ko : 'To make true what he had promised'. The teacher had promised - in line 3 - to tell something to his disciple. He died soon afterwards, but through divine intervention the promise was made true. This miracle is of the same type as the six events which have been related in v.52 to illustrate how the Lord 'makes the words of his worshippers true'<sup>3°</sup>.

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1°. Kav.v.256.

2°. For this explanation I am indebted to Mr.R.D.Gupta.

3°. 'Bhakta girâ sâmco karana', v.52.1.

(Notes on v.58.6, cont.)

- vibhu soî kahyo : 'The master told an omen'. According to Priyâ Dâsa<sup>I°</sup>, the preceptor had noticed that his disciple obeyed him accurately but that he did not think enough of the other bhaktas.

v.59

v.59.1 : - Raidâsa : (Fl.c.I470)<sup>2°</sup>, a disciple of Râmânanda (cf.v.36.3). He belonged to the low caste of the Camâras or leather-workers, for whom he founded the sect of the Raidâsîs. Mîrâ Bâî<sup>3°</sup> was one of his disciples.

v.59.2 : - 'sâstra.. aviruddha : 'In harmony with the (philosophical) sciences'. Cf. sâṭasâstra aviruddha, v.45.5.

v.59.3 : - parama hamsani : 'Preëminent devotees' such as Jhâlî<sup>4°</sup>, queen of Cittaur(kav.v.266), and Mîrâ Bâî<sup>5°</sup> who were disciples of Raidâsa.

v.59.4 : - Bhagavata krpâ : 'Through the mercy of the Holy One', i.e. Viṣṇu who, at a time of distress, gave first a piece of the philosopher's stone and, later, gold coins to Raidâsa, thus enabling him to erect a temple<sup>6°</sup>.

v.59.5 : jñâti paratîti diṣâi : '(The king) displayed the glory of his servant (Raidâsa)'. The occasion was a contest with the brâhmanas, during which Raidâsa was ordered by the

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I°. Kav.v.258. 2°. J.N.Farquhar, op.cit.,p.328.

3°. Bh.M.v.II5. 4°. H.H.Wilson, op.cit., p.67.

5°. J.N.Farquhar, op.cit., p.306.

6°. Kav.vv.26I-4.

(Notes on v.59.5, cont.)

king to go to the palace and to hand over the philosopher's stone to his opponents. Before the royal assembly the brâhmanas were unable to move the stone from its cushion. At the saint's humble prayer, the stone and the cushion flew into his arms<sup>1°</sup>.

v.59.6 : - varnâsrama : 'The (higher) classes and orders', especially the brâhmanas of Cittaur who were displeased with the fact that queen Jhâlî had chosen Raidâsa as her preceptor. At a royal feast, the saint appeared between every two brâhmanas who were thus humiliated and fell at the saint's feet<sup>2°</sup>.

v.60

v.60.1 : - Kabîra : (1440-1518)<sup>3°</sup>, a weaver of Benares. He had been a muslim before he became Râmânanda's disciple<sup>4°</sup>.

- varnâsrama : 'The four classes and orders'. Cf. 'câri varana âsrama', v.35.5.

v.60.4 : - Ramainî : A short doctrinal or argumentative poem<sup>5°</sup>, consisting of several caupâis<sup>6°</sup>.

- Sabdî : 'Consisting of 'sabdas' or short doctrinal expositions. One thousand such 'sabdas are contained in the 'Sabdâvalî', a work which is attributed to Kabîra<sup>7°</sup>.

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1°. Kav.v.265. Cf.H.H.Wilson, op.cit.,pp.66-7.

2°. Kav.vv.266-7. Cf.H.H.Wilson, op.cit.,pp.67-8.

3°. J.N.Farquhar, op.cit., p.332. 4°.H.H.Wilson, op.cit.,p.36ff.

5°. Ibid?, p.40. 6°. R.G.Bhandârkar, op.cit., p.70.

7°. H.H.Wilson, op.cit., p.40.

(Notes on v.60.4, cont.)

- Sâsî : Sâkhî, the name of a work attributed to Kabîra and consisting of sâkhîs or poems of one stanza each<sup>1°</sup>.

v.60.5 : - sabahi ke hita : '(He spoke) for the benefit of all', i.e. for Muslims as well as for Hindus.

v.60.6 : - ârâṛha dasâ hvai jagata para : 'Having ascended the condition on earth', i.e. Kabîra transcended the worldly condition. Having no attachments, he was enabled to speak his mind freely, without flattery.

v.6I

v.6I.I : Pîpâ : (b.I425)<sup>2°</sup>. He was the râjâ of Gâgarauna<sup>3°</sup>, a town situated in Kotah, Râjpûtânâ. He visited Râmânanda in Benares and became his disciple<sup>4°</sup>.

- nâhara : 'Alion'. Pîpâ domesticated the furious animal by telling him the mantra of Râma<sup>5°</sup>.

v.6I.4 : - Râmânanda pada pâyâ : '(Pîpâ) met the feet of Râmânanda'. According to Priyâ Dâsa<sup>6°</sup> it was the goddess Pârvatî who told Pîpâ to go and meet Râmânanda in Benares.

v.6I.5 : - samta dhari râsata grîvâ : 'He received the saints, putting them on his shoulders'. The occasion was a visit of Râmânanda and his disciples to Gâgarauna. Pîpâ carried his master into the town in a palanquin<sup>7°</sup>.

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1°. R.G.Bhandârkar, op.cit., p.70.

2°. J.N.Farquhar, op.cit., p.323.

3°. Kav.v.282.

4°. Kav.v.283. Cf.H.H.Wilson, op.cit., pp.29-30.

5°. Kav.v.290.

6°. Kav.v.283.

7°. Kav.v.285.

(Notes on v.6I.6)

v.6I.6 : - pranâlî sarasa bhañî : ' His method was zealous'. Here is meant Pîpâ's zeal to serve the bhaktas. After he had communicated the mantra to Pîpâ, Râmânanda sent him back to Gâgarauna and promised to visit him there as soon as Pîpâ would have grown 'zealous in the service'<sup>1°</sup>.

v.62

v.62.1 : - Dhanâ : He has been mentioned in v.36.3 as a disciple of Râmânanda. He belonged to a tribe of Râjpûts, called Jâtas<sup>2°</sup>. At the suggestion of Viṣṇu, he went for a short time to Benares where Râmânanda communicated the mantra to him<sup>3°</sup>.

v.62.3 : - thota seta.. buvâye : 'He ploughed the empty land'. The land was to remain empty since Dhanâ had no wheat left for sowing.

v.62.6 : - kahu nipajyo kahî vai bayo : 'What was sown in one place grew up in another.' This miracle is not necessarily different from the one which has been described in the first line of the verse. The verb 'sow' has here probably a figurative meaning. Dhanâ was exclusively engaged in serving the bhaktas (v.62.5), so that he gave them even the wheat which was meant for sowing (v.62.2). In doing so he sowed the seeds of charity and bhakti. By miracle he was remunerated with rich crops.

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1°. 'sarasa tahala', kav.v.284.

2°. R.G.Bhandârkar, op.cit., p.67.

3°. Kav.v.308. Cf.H.H.Wilson, op.cit., p.30.

(Notes on v.63)

v.63

v.63.1 : - Sena<sup>1°</sup> : A disciple of Râmânanda. He was the barber of the rājâ Vîṣṛasimha of Bâmdhaugarha<sup>2°</sup>.

v.63.2 : - Prabhû dâsa ke kâja.. kîno : 'Viṣṇu did the work of his servant'. One day, Sena was so much absorbed in adoring Viṣṇu and in serving the bhaktas that he forgot about his duties towards the king. Viṣṇu took the disguise of a barber and did Sena's work<sup>3°</sup>.

v.64

v.64.1 : - Suṣânanda : Sukhânanda, a disciple of Râmânanda (cf. Suṣâ, v.36.2). He accompanied Râmânanda at the latter's renouncement of Râmânûja's sect. His works are sometimes called 'Bhakti Tantra' because his fore-fathers are believed to have been followers of the Tantra<sup>4°</sup>.

- pârasa : 'The philosopher's stone' which converts into gold any metal it touches. Likewise Sukhânanda converted people at the first contact.

v.64.3 : - mantra : The part of a Veda ('nigama') which contains the hymns. The understood 'nigama' forms the counter-part of 'âgama' or works on sacred science ('sâstra').

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1°. Cf. also v.36.3.

2°. Also spelt Bândhogarha, a town of Revah State, Central India. Cf. Kav.v.309; H.H.Wilson, op.cit., p.68.

3°. Kav.v.309.

4°. K.Sen, Medieval mysticism, p.85.



(Notes on v.65)

v.65

v.65.1 : - Surasurânanda : He has been mentioned as a disciple of Râmânanda in v.36.2 under the name of Surasurâ.

- prasâda : The remnants of food, left by a spiritual teacher. Anyone can freely appropriate these leavings, provided that he treats them respectfully.

v.65.2 : - vâka chala : 'Through the perfidy of words'. The pulse-cakes had been offered to Surasurânanda by a 'mleccha'<sup>1°</sup> or sinner who made no distinction between clean and unclean food. S.Ś.Bhagavân Prasâda<sup>2°</sup> suggests that ~~the~~ meat had been mixed with the pulse-meal.

v.65.4 : - vina visvâsî : 'Without believing'. Surasurânanda reproved his disciples for their greediness and their lack of respect towards the sacred food.

v.66

v.66.1 : - Surasari : The wife of Surasurânanda, together with whom she has been mentioned in v.36.2-3 as a disciple of Râmânanda. In spite of the different readings in the manuscripts, the name is most probably to be spelt 'Surasari' as the manuscripts had it unanimously in v.36.3. The same spelling of the name is adopted by Râmânuja Dâsa Harivara in his 'Haribhakti-prakâsîkâ', a commentary on the Bhakta Mâla, written between 1857 and 1864.<sup>3°</sup>

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1°. H.H.Wilson, op.cit., p.30.

2°. Op.cit., p.77I.

3°. K.Sen, Medieval mysticism, pp.70, 86.

(Notes on v.66.6)

v.66.6 : - Narasimha : The Man-lion who destroyed Hiranyakasipu and his demons (M.Pur.I6I-3). Here he protects Surasari against the demons ('asurani', v.66.4).

v.67

v.67.I : - Narahariyânanda : A disciple of Râmânanda, mentioned as Narahari in v.36.2.

v.67.4 : - lagî parausî haumsa : 'A neighbour got the desire' to do like Narahariyânanda and to collect fire-wood at the temple.

v.67.6 : - Bharata : He has already been mentioned in v.II.4. Kâlî saved him when he was going to be immolated by a Vṛṣala chief (Bhg.Pur.V 9).

- Ladû : His name occurs also in v.98.2, at which occasion his description is given by Priyâ Dâsa<sup>I°</sup>. On one of his wanderings he was caught by Kâlî-worshippers who wanted to offer him to their goddess. Kâlî herself prevented the sacrifice and honoured the saint.

v.68

v.68.2 : - Nâma mahâ nidhi : '(Râma's) name was his great treasure'. In kav.v.3II, Priyâ Dâsa gives an example of Padma Nâbha's great trust in the name of Râma. A rich man of Benares had become a leper and therefore wanted to drown himself in the Ganges. He was told by Padma Nâbha that his leprosy would vanish if only he promised to pronounce continuously the name of Râma during the rest of his life.

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I°. Kav.v.404.

(Notes on v.68.5)

v.68.5 : - nâma Ajâmila sâsi : 'The name was a testimony for Ajâmila'. When dying, Ajâmila pronounced the name of Nârâyana and was therefore spared from the judgment of Yama ('Dharma-sarûpa', q.v., v.7.6).

v.68.6 : - nâma adhika Raghunâtha te : 'The name ('Râma') is greater than 'Raghunâtha' ' since the latter name refers only to the god's kingship over Raghu's race, while 'Râma' is a universal king.

v.69

v.69.1 : Tatvâ and Jivâ : Fl.c.I500. They were two brâhmanas and brothers whom Kabîra contacted and converted during one of his tours<sup>1°</sup>.

- vamsodhara râjate : 'Descendants of a famous family'. They were brâhmanas whom their relatives despised because their guru, Kabîra, was only a Mohammedan weaver<sup>2°</sup>.

v.69.2 : - velâvali : 'Landing-places'. The two brothers formed the quay from where other people could safely cross the ocean of existence. Priyâ Dâsa<sup>3°</sup> relates how - after their example - all the brâhmanas of their village became bhaktas and followers of Kabîra.

v.69.5 : - ananya vrata : 'Endless austerities'. By the time Tatvâ and Jivâ came to know Kabîra, they had already taken the vow of serving the saints<sup>4°</sup>.

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1°. Kav.v.3I2.

2°. Kav.v.3I3.

3°. Kav.v.3I4.

4°. Kav.v.3I2.

(Notes on v.69.6)

v.69.6 : - Padmâ padhati : 'The path of Padmâ', i.e. the lineage of Lakṣmî, to which belonged Râmânuja, Râmânanda and Kabîra.

v.70

v.70.I : Mâdho : Mâdhava Dâsa, also called Mâdhavendra Purî (fl.c.1475). He was born at Kanauj<sup>1°</sup> but he spent most of his life at Puri. He was an ascetic and a follower of Śaṅkara. Amongst his disciples were Īsvara Purî and Advaita<sup>2°</sup> who in their turn taught Caitanya<sup>3°</sup>. He initiated a bhakti movement in Puri by drawing the attention of the Bengal Vaiṣṇavas to the sacred places of Vṛndâvana. He tried to combine the monistic philosophy of Śaṅkara with the contemplative theories of the Bhâgavatas.

v.70.5 : - lîlâ jai jai jaiti gâya : 'Having sung: victorious be the sports (of Kṛṣṇa)'. According to Priyâ Dâsa, Mâdhava had already been preaching Kṛṣṇa's devotion<sup>4°</sup> before he went on pilgrimage to Vṛndâvana and other Braja places<sup>5°</sup>.

v.70.6 : - vairâga sîva : 'A boundary of asceticism'. After the death of his wife<sup>6°</sup>, Mâdhava remained so much absorbed in meditation that he did not take any food. The goddess Lakṣmî saved him from death by forcing him to eat<sup>7°</sup>.

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1°. J.H.Garcin de Tassy, op.cit., vol.II, p.249; H.H.Wilson, op.cit., p.103. D.C.Sen (Caitanya and his companions, p.207) gives arguments in favour of a Bengali origin.

2°. Advaita is called Kamalâkara Bhata in v.86.I.

3°. S.K.De, op.cit., pp.18-9. 4°. Kav.v.322.

5°. Kav.vv.323-6. 6°. Kav.v.315. 7°. Kav.v.317.

(Notes on v.7I)

v.7I.I : - Raghunâtha Gusâi : Raghunâtha Dâsa (fl.c.I525), son of the zamindar Govarâhana of Saptagrâma.<sup>1°</sup> His description is given by Kṛṣṇa Dâsa Kavirâja<sup>2°</sup>. He forsook his riches and became Caitanya's disciple at Puri<sup>3°</sup>. After his master's death, he went to Râdhâkunda near Vṛndâvana<sup>4°</sup>, where he joined Rûpa and Sanâtana and became one of the six spiritual superiors ('Gusâi') of the small Vaiṣṇava community.

Garurûja jyô : 'Like Garudâ' who served as a watch for Viṣṇu at the milk-ocean Kṣîroda (Bhḡ.Pur.X 53). In the same way Jagannâtha, the god of Puri, was guarded by Raghunâtha Gusâi.

v.7I.3 : - sauca (= 'sauca): 'The purification' or ablution which Raghunâtha had to undergo after an illness.<sup>5°</sup>

v.7I.5 : - Bhagavata dharma pradhâna : 'A leader of the Holy One's religion'. Raghunâtha was a Gusâi or recognised leader, entitled to explain the religious principles of the Bhâgavata Purâna. He derived his authority from the composition of 'Muktâ Caritra', 'Dânakeli Kaumudî' and other Sanskrit poems on Kṛṣṇa and Râdhâ in which he displayed his knowledge of the Bhâgavata Purâna<sup>6°</sup>.

- Nîlâcala vâsî : 'An inhabitant of Nîlâcala'. Nîlâcala (lit.

1°. In the Hooghly district.

2°. Kṛṣṇa Dâsa, Caitanya caritâmṛta, antya VI. Cf.also S.K.D., op.cit., p.89.

3°. Kav.v.327. 4°. Kav.v.328. 5°. Ibid.

6°. S.K.De, op.cit., pp.91, 467-72.

(Notes on v.7I.5, cont.)

'the blue mountains') is used here as an epithet of either the town or the district Puri, in Orissa<sup>I°</sup>. According to Kṛṣṇa Dāsa Kavirāja<sup>2°</sup>, Raghunātha Dāsa resided at Puri until Caitanya's death in 1533. Priyā Dāsa<sup>3°</sup> says that Raghunātha went to Vṛndāvana at the direction of Caitanya. Both statements would be reconciled if Caitanya's command bore on the future, so that Raghunātha was not expected to leave Puri before his master's death.

v.72

v.72.I : - Nityānanda : Born c.1478 at Ekacakra, a village in the district of Birbhum. As a youth he took up an ascetic and wandering life and belonged to some Tantric order. About 1507 he went to Navadvīpa where he met Caitanya and became his first disciple<sup>4°</sup>.

- Kṛṣṇa Caitanya (1486-1533): He was born at Navadvīpa<sup>5°</sup> and received the name Visvambhara Misra. In 1509 he was initiated as a Bhārati Sannyāsī and took the name Kṛṣṇa Caitanya. He called himself an incarnation of Kṛṣṇa. From about 1516 he lived at Puri, in Orissa, where Kṛṣṇa was worshipped under the title Jagannātha. There he propagated the religion of Rādhā and Kṛṣṇa<sup>6°</sup>.

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I°. J.H.Garcin de Tassy, op.cit., vol.II, p.249. H.H.Wilson(op.cit.,p.88) says that Nīlācala corresponds to the modern Cuttack.

2°. 'Caitanya caritāmṛta, Antya VI; S.K.De, op.cit., p.90.

3°. Kav.v.328. 4°. S.K.De, op.cit., pp.58-9.

5°. Also called Nadiya, on the Ganges in Bengal.

6°. S.K.De, op.cit., p.51 ff.; J.N.Farquhar, op.cit., pp.307-8.

(Notes on v.72.I, cont.)

- dasô disi : 'In ten directions', corresponding to the ten cardinal points of the compass. Hence here is meant : 'in all directions', 'everywhere'.

v.72.2 : - Gaura desa : 'The Gaura country', a division of central Bengal, named after the ancient capital of North Bengal.

v.72.4 : - dasadhâ rasa : 'The tenfold flavour', viz. 1) 'srî-gâra (love); 2) vîra (heroism); 3) bîvhatśa (disgust); 4) rau-dra (anger); 5) hâśya (mirth); 6) bhayâna (terror); 7) karu-na (pity); 8) adbhuta (wonder); 9) sânta (contentment); 10) vâtsalya (paternal fondness).

v.72.6 : - avatâra vidita : 'They are known as incarnations'.

Caitanya was an incarnation of Kṛṣṇa while Nityânanda was identified with Kṛṣṇa's elder half-brother Balarâma<sup>1°</sup>. In his 'Caitanya caritâmrta'<sup>2°</sup> - written in 1542 - Paramânanda Kavî-karnapûra, a disciple of Caitanya, described already Nityânanda as an incarnation of Balarâma. This identification with Kṛṣṇa and Balarâma does not necessarily suppose that Caitanya and Nityânanda were brothers<sup>3°</sup>. Yet, both saints were closely connected with each other. Caitanya addressed Nityânanda as "bada bhâi" ("elder brother"). At Caitanya's home in Navadvîpa, Nityânanda took practically the place of Caitanya's elder brother Viśvarûpa who had already become a sannyâsî.<sup>4°</sup>

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1°. Kav.vv.329-30.

2°. Kāvya VII 19. Cf.also S.K.De, op.cit., pp.33,58.

3°. Such was the opinion of R.G.Bhandârkar, op.cit., p.83.

4°. S.K.De, op.cit., p.59.

(Notes on v.73)

v.73

v.73.I : - Sûra Dâsa (fl.c.1550). He has already been mentioned in v.39.3 as a disciple of Payahârî Kṛṣṇa Dâsa. More usually he is said to have been a follower of Vallabha<sup>1°</sup>. He composed Râdhâ-Kṛṣṇa songs and translated parts of the Bhâgavata Purâṇa into Braja under the title 'Sûrasâgara'<sup>2°</sup>.

v.74

v.74.I : - Paramânanda : Paramânanda Dâsa (fl.1550), a disciple of Vallabha. As an author he belonged to the 'Aṣṭa châpa' or group of eight acknowledged authorities in Braja<sup>3°</sup>.

v.75

v.75.I : - Kesava Bhaṭṭa : Kesava Bhaṭṭa (fl.c.1500)<sup>4°</sup>, a follower of Nimbâditya (q.v., v.28.5) and a worshipper of Kṛṣṇa and Râdhâ<sup>5°</sup>. He reorganised the Nimbârka sect and became the leader of its lay division. Priyâ Dâsa relates<sup>6°</sup> how he was conquered in discussion by Kṛṣṇa Caitanya and became a worshipper of Kṛṣṇa and Râdhâ. He was the author of commentaries on the Bhagavadgîtâ, the Brahmopaniṣad and the tenth chapter of the Bhâgavata Purâṇa. For the benefit of his school he wrote the Prabhâ or sub-commentary on Śrînivâsa's Kaustubha which was

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1°. G.A.Grierson, art.cit., JASB.1888,p.20; J.N.Farquhar, op.cit.p.316.

2°. J.N.Farquhar, op.cit., p.377.

3°. G.A.Grierson, ibid., pp.20,25.

4°. J.N.Farquhar, op.cit., p.305.

5°. H.H.Wilson, op.cit., p.86. 6°. Kav.vv.333-6.



(Notes on v.75.I, cont.)

a thirteenth century work on Nimbârka's Vedântapârijâta<sup>1°</sup>.

v.75.4 : - malecha vâda kari : 'Having a controversy with foreigners'. Priyâ Dâsa explains<sup>2°</sup> how a group of Mohammedans ('Turaka') occupied a road in Mathurâ and forced the passers-by to become adepts of the Muslim religion. Kesava, together with one thousand of his disciples, defeated them.

v.76

v.76.I : Śrî Bhaṭṭa : 'The illustrious Bhaṭṭa'. He flourished in the beginning of the sixteenth century and was a follower of Nimbârka. Together with Hari Vyâsa<sup>3°</sup> he wrote Hindi Padas or hymns for the use of the communities<sup>4°</sup>.

v.77

v.77.I : - Hari Vyâsa : He flourished about 1500 and reorganised the Nimbârka sect with the help of his brother-in-law Kesava Bhaṭṭa (q.v., v.75). He became the leader of the ascetics of the sect and composed Padas or hymns in honour of Kṛṣṇa and Râdhâ<sup>5°</sup>.

- Devî ko dîkṣâ dai : 'He communicated the mantra to the goddess'. In kav.v.338, Priyâ Dâsa relates how Hari Vyâsa, together with a group of saints, passed through a village, called Catathâvala, where a ram was offered to Durgâ. Owing to the saint's prayers,

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1°. S.K.De, op.cit., p.55. 2°. Kav.v.337.

3°. Cf.Bh.M. v.77.

4°. J.N.Farquhar, op.cit., p.305.

5°. Ibid.; H.H.Wilson, op.cit., p.86.

(Notes on v.77.I, cont.)

the statue of the goddess was reduced to powder and Durgâ expressed the wish to become one of his disciples.

v.77.6 : - Śrî Bhaṭṭa : 'The illustrious Bhaṭṭa' is presented here as the preceptor of Hari Vyâsa. Both saints composed hymns ('Padas') of the same type, meant to be sung to the glorification ('saṅkîrtana') of Kṛṣṇa<sup>I°</sup>.

v.78

v.78.I : - Divâkara: In line 6 he is said to have been the son of Karmaçanda. Since the latter was a disciple of Anantânanda<sup>2°</sup>, he must have flourished - together with Payahârî Kṛṣṇa Dâsa and others - about 1550. The date of Divâkara's floruit may hence have been 1575. Moreover, since it appears from line 4 of the present verse that he was a worshipper of Râma, it is most probable that this Divâkara is the same as the one mentioned amongst Agra Dâsa's disciples in v.150.

There is a playing on the word 'Divâkara', which has simultaneously the meaning of a proper noun and a common noun ('day-maker', 'sun'). The half-line 'dvitiya Divâkara avataryo' can hence be rendered as 'Divâkara became incarnate as a second sun'. The first sun, to which Divâkara is compared, is the god Savitr. This comparison is repeated and made more explicit in line 6.

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I°. J.N.Farquhar, op.cit., p.305.

2°. Cf.Bh.M. v.37.2.

(Notes on v.78.6)

v.78.6 : - Karamacanda : Karmacanda, mentioned in v.37.2 as a disciple of Anantânanda. He was father of Divâkara and, as such, he is compared here with Kasyapa who was father of the sun-god Savitr.

- Kasyapa : Kasyapa (cf.I6.6). He married the goddess Aditi by whom he begot Savitr and the eleven other Âdityas (Bhg. Pur.XII II,30-45).

v.79

v.79.I : - Vithala Nâtha : Fl.c.I540<sup>I°</sup>. He was the son of Vallabha, together with whom he belonged to the Viṣṇu Svāmī sect. Amongst his disciples were Caturbhuja Dâsa, Chîta Dâsa and Govinda Dâsa. These four, together with Kṛṣṇa Dâsa Paya-hârî, Sûra Dâsa, Paramânanda Dâsa and Kumbhana Dâsa, formed the 'aṣṭa châpa' or group of eight masters of the Braja literature<sup>2°</sup>.

v.79.5 : - ghoṣa : 'A habitation of herdsmen' (cf.v.22.6). Here is meant the house of Nanda, already mentioned in the preceding line as 'Nanda sadana'.

- ghoṣa(camda): Such is the reading of the mss.a, b and c. As it stands, the compound word can be rendered as 'the most excellent amongst the cowherds', meaning either Kṛṣṇa or - as is more in accordance with the context of the preceding line - Kṛṣṇa's fosterfather Nanda. Yet, the word 'camda' makes

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I°. J.N.Farquhar, op.cit., p.377.

2°. G.A.Grierson, art.cit., JASB.I888, p.20; H.H.Wilson, op.cit., p.78.

(Notes on v.79.5, cont.)

either the first or the second half-line too long by three instants. The edd.e and f<sup>I°</sup> omit 'camda', either for the benefit of the metre or because they had an example of the omission in one of their manuscripts. If 'camda' is spurious, its author may have understood the original 'ghoṣa' as 'the inhabitants of a station of herdsmen'<sup>2°</sup>. With this meaning, the word 'ghoṣa' occurs generally in the plural. By adding 'camda', a compound word was formed which had the intended meaning of a singular: 'the best cowherd' (i.e.Nanda).

- Surapati : 'Chief of Gods', an epithet of Indra. It is related in the Purāṇas<sup>3°</sup> that Indra, after having inundated Gokula with his rain, went to Nanda's house. There he begged pardon from Kṛṣṇa and called him 'Govinda'. It is probably to this Purāṇa passage that Nābhā Dāsa alludes here, when he says that 'Indra was pleased at the sight' of Viṭṭhala Nātha, in the same way as he had been pleased at the sight of Kṛṣṇa.

v.79.6 : - Dvāpara : The third of the four cycles or ages of the world. Kṛṣṇa and Nanda lived in that period.

v.80

v.80.I : - Govardhana dhara : An epithet of Kṛṣṇa. Lit.'bearing Govardhana', a hill in Bhāratavarṣa, near Vṛndāvana. During a

I°. Editor f omits 'camda' in the text but he explains it in his commentary (p.829) as belonging to the second half-line which thus comes to mean: 'Candra (=the Moon)and Indra saw it'.

2°. M.Monier-Williams, A Sanskrit-English dictionary, s.v. .

3°. Bhg.Pur.X 27,I-17.22-28; Vi.Pur.V 11-12.

(Notes on v.80.I, cont.)

week, Kṛṣṇa held that hill on his finger to shelter the cow-herds from the torrents of rain, sent down by Indra (Bhg. Pur.X 25,I9;27,I; Vi.Pur.V II,I6-25).

v.81

v.81.I : Kṛṣṇa Dāsa : It appears from line 2 that he belonged to the school of Vallabha. He was a contemporary of Sūra Dāsa with whom - according to kav.v.346 - he had a controversy about the art of writing. He must hence have flourished about 1500 in Braja<sup>1°</sup>.

- nāma mājha sājho diyo : '(Kṛṣṇa) gave him a partnership in His name'. The partnership consisted in the fact that Kṛṣṇa Dāsa's name contained the element 'Kṛṣṇa'.

v.81.3 : - kavita : 'Poetry'. Kṛṣṇa Dāsa wrote the 'Premarasa-rāsa'<sup>2°</sup>.

v.81.5 : 'The streak' ('dhārī') is made with earth on the forehead, breast and limbs. To the followers of Vallabha it is part of the Kṛṣṇa worship that - after a ritual bath - they make twelve marks with white earth on their body to represent the twelve forms of Viṣṇu<sup>3°</sup>.

v.82

v.82.I : - Vardhamāna and Gangala : Two brothers, sons of Bhīṣma Bhaṭṭa, as is mentioned in line 6.

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1°. J.N.Farquhar, op.cit., p.377.

2°. Kav.v.344.

3°. R.G.Bhaṇḍārkar, op.cit., p.81.

(Notes on v.82.6)

v.82.6 : Bhīṣama Bhaṭṭa : He is probably to be identified with Bhīma Bhaṭṭa, a writer on 'smārta' literature who lived in the first half of the sixteenth century<sup>1°</sup>.

v.84

v.84.I : - Viṭhala Dāsa : Fl.c.I575. He was a brāhmaṇa, son of the family-priest ('surānā') of Mathurā<sup>2°</sup>. From line 6 it appears that he was a worshipper of Kṛṣṇa.

v.84.5 : - suta dāna : 'The gift of his son'. During a religious festival Viṭhala Dāsa was so enraptured at the dancing and singing of a dancing-girl that he declared himself ready to offer to the god all his possessions, including his son Raṅgī Rāya<sup>3°</sup>. At the prayer of a princess who was one of Raṅgī Rāya's disciples<sup>4°</sup>, the dancing-girl declined the saint's offering<sup>5°</sup>.

v.84.6 : - jai jai Govinda : 'Hail to Govinda'. Since Nābhā Dāsa quotes here one of Viṭhala Dāsa's favourite sayings, it is probable that both bhaktas knew each other personally. At least, Nābhā Dāsa must have known Viṭhala Dāsa's son Kānhara Dāsa, at whose house he received the title of Gosāi<sup>6°</sup>.

v.85

v.85.I : - rānā ko uttara diyo : '(Hari Rāma) gave a reply to the king'. The event is described by Priyā Dāsa in kav.v.355.

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1°. S.K.De, op.cit., p.103.

2°. Kav.v.348.

3°. Kav.v.352.

4°. Kav.v.353.

5°. Kav.v.354.

6°. G.A.Grierson, art.cit., JASB. 1888, p.28.

(Notes on v.85.I, cont.)

A haughty ascetic ('sannyâsî'), befriended with the king, had taken the patch of ground that belonged to a saint ('sâdhu'). The latter complained to the king but was rebuked. Hari Râma reproached the king for his injustice.

v.85.5 : - Hiranyakasipa (= -pu): He was slain by Viṣṇu ('Nara-hari') because he had persecuted his son Prahlâda<sup>1°</sup>.

v.86

v.86.I : - Kamalâkara Bhaṭṭa : Kamalâkṣa Bhaṭṭa, better known as Advaita Âcârya, a disciple of Mâdhavendra Purī<sup>2°</sup>. He was a Vedântic scholar of Sântipurā who flourished about 1530. He spent most of his life at Navadvîpa where he became Caitanya's companion. His monistic teaching was mixed with devotional bhakti, so that he is rightly considered as a precursor of Caitanyaism<sup>3°</sup>.

v.86.3 : sampradâya : The Brahmâsampradâya or the religious system which was founded by Madhvâcârya<sup>4°</sup>.

v.86.4 : Hari avatâra sabai purâna : 'The Lord's incarnations are all complete', i.e. Viṣṇu manifests himself fully in each of his forms or incarnations and he is identical with them. Such was also the doctrine of Madhva<sup>5°</sup>.

v.86.6 : - smṛti : 'Remembrance', i.e. the eighteen law-codes which have been mentioned in v.18.

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1°. Vi.Pur.IV 14,46-7; IV 15,1-5.

2°. Cf.v.70.

3°. S.K.De, op.cit., pp.24-5.

4°. Cf.vv.29.2;28.4.

5°. R.G.Bhandârkar, op.cit., p.59.

(Notes on v.86.6, cont.)

- tapta mudrâ : 'The burnt seal'. The followers of Madhva impress with a hot iron the symbols of Viṣṇu upon their shoulders (or upper-arms, 'bhuja') and breast<sup>1°</sup>.

v.87

v.87.1 : - Bhaṭṭa : He is called 'Narâyana' in line 3, and 'Bhaṭṭa Nârâyana' by Priyâ Dâsa in kav.v.356. He was a Smârta scholar who lived at Barasânâ, in Braja<sup>2°</sup>. Since his disciple Vallabha was a contemporary of Nâbhâ Dâsa<sup>3°</sup>, Bhaṭṭa Nârâyana must have flourished in the last quarter of the sixteenth century. According to G.A.Grierson<sup>4°</sup> he was born in 1563.

v.87.2 : - Vârâha : The Varâha Purâna which contains a description of the greatness of Mathurâ ('Mathurâ mâtmya').

v.87.6 : - jñâna samârata pakṣa ko : 'He knew to defend the rites'. Bhaṭṭa Nârâyana was one of the experts on the Smârta literature<sup>5°</sup>.

v.88

v.88.1 : - Vallabha : Priyâ Dâsa does not comment on this verse. His silence shows at least that he did not consider this Vallabha as the famous teacher ('âcârya') of the Viṣṇusvâmî sect, since the latter has already been dealt with in the commentary<sup>6°</sup> on Bh.M.v.48.5.

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1°. H.H.Wilson, op.cit., p.82.

2°. S.K.De, op.cit., pp.103,403; Kav.v.356.

3°. Cf.the notes on v.88. 4°. Art.cit., JASB.1888, p.31.

5°. S.K.De, op.cit., p.103.

6°. Kav.vv.187-9.



(Notes on v.88.I, cont.)

Noteworthy is moreover the fact that Nâbhâ Dâsa uses a series of imperfect participles to describe Vallabha's religious activities. This shows that Vallabha was still alive by the time the Bhakta Mâla was composed. On the other hand, in line 6 of the present verse Vallabha is said to have been a disciple of Nârâyana Bhaṭṭa who, according to G.A.Grierson<sup>1°</sup>, was born in 1563. Vallabha may hence have flourished between c.1595 and 1610. These dates constitute also the termini -'post quem' and 'ante quem' respectively - for the composition of the Bhakta Mâla.

v.88.2 : - râsa : 'The circular dance', performed by Kṛṣṇa and the cowherdresses. The name is also applied to the Hindu festival celebrated in the month Kârttika<sup>2°</sup>.

v.88.3 : - aba : 'now', 'at present'. The use of the word suggests that Vallabha was a contemporary of Nâbhâ Dâsa.

v.89

v.89.I : Rûpa and Sanâtana : Two brothers who became disciples of Caitanya in 1513. They were sent to Vrndâvana where they became the authoritative religious leaders ('Gosâins' or 'Gosvâmis') of the immigrating Bengal Vaisnavas. Between 1530 and 1550 they wrote several theological works in Sanskrit<sup>3°</sup>.

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1°. Art.cit., JASB.1888, p.31. Cf.also the above remark (v.87.I) on Nârâyana Bhaṭṭa.

2°. Kârttika corresponds to part of October and November.

3°. Kav.v.363; J.N.Farquhar, op.cit., p.309; S.K.De, op.cit., pp.72-3, 110-11, 121.

(Notes on v.89.2)

v.89.2 : - Gaura desa : 'In the country of Gaura (or Gauda)'. The genealogy of Rûpa and Sanâtana is given by their nephew Jîva (Gosvâmî) at the end of his 'Laghutosañî' or abridgement of Sanâtana's 'Vaiṣṇavatoṣañî' which is a commentary on the tenth chapter of the Bhāgavata Purāṇa<sup>1°</sup>. They were descendants of Sarvajña Jagadguru, a brāhmaṇa prince of Karnāṭa. Their ancestors had settled in Bengal towards the end of the fourteenth century. Rûpa and Sanâtana were born at Patoyabad, near Jessore, in East Bengal. By the time Caitanya met them, the two brothers were living at Rāmakeli, near Gaura, in North Bengal<sup>2°</sup>.

v.89.3 : - bhûbhujā anuhârî : '(They were) like kings'. At the time of their conversion to Caitanyaism, Rûpa and Sanâtana were high officials at the Mohammedan court at Gaura. They were known under the names of Dabir Khâs and Sâker Malik respectively<sup>3°</sup>.

v.89.4 : - vâsa Vṛndâvana kîno : 'They took residence in Vṛndâvana'. Both saints had been sent there by Caitanya in 1514-15<sup>4°</sup>.

v.90

v.90.1 : - Harivamśa Gusâî : He is called 'Hita jû' by Priyâ Dâsa in kav.v.364. In Vṛndâvana he founded the sect of the

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1°. S.K.De, op.cit., pp.108-9,118.

2°. Ibid., pp.73,109.

3°. Ibid., pp.73,110.

4°. Kav.v.358; S.K.De, op.cit., pp.74-5.

(Notes on v.90.I, cont.)

Râdhâ-Vallabhîs who worship Kṛṣṇa as Râdhâ's lover ('Râdhâ vallabha'). He wrote 'Râdhâsudhânidhi', in Sanskrit, and two other works in Hindî: 'Caurâsî Pada' and 'Sphuṭa Pada'<sup>1°</sup>. In 1585 he erected a temple at Vr̥ndâvana and dedicated it to 'Sṛî Râdhâ Vallabha'. 1585 A.D.(= Samvat 1641) is a fixed date since it figures together with Harivam̐sa's name in an inscription over the temple-door<sup>2°</sup>. Although this temple is not mentioned by Nâbhâ Dâsa, it is at least certain that Harivam̐sa had already founded his sect ('patha', v.90.6) by the time the Bhakta Mâla was composed. It is consequently improbable that the Bhakta Mâla should have been written long before 1585.

v.90.2 : - Râdhâ carana.. upâsî : '(Harivam̐sa) worshipped Râdhâ's feet'. The 'Râdhâ-vallabha' sect, although theoretically dedicated to Kṛṣṇa, emphasised in fact the worship of Râdhâ<sup>3°</sup>.

v.90.6 : - Vyâsa suvana : 'Vyâsa's son', Vyâsa being the name of Harivam̐sa's father<sup>4°</sup>. Vyâsa (Svâmi), also called Hari Râma Sukla, will be dealt with in v.92. In kav.v.365 Harivam̐sa is said to have been the son of Vyâsa ('Vyâha') and Târâ. S.S. Bhagavân Prasâda<sup>5°</sup> explains 'Vyâsa suvana' as 'Suka'<sup>6°</sup>, son of the famous compiler Vyâsa (cf. Vyâsa sâvaka, v.14.2). Yet, it

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1°. J.N.Farquhar, op.cit., p.318.

2°. H.H.Wilson, op.cit., p.100.

3°. J.N.Farquhar, op.cit., p.318.

4°. S.K.De, op.cit., p.99; G.A.Grierson, art.cit., JASB.1888, p.29.

5°. Op.cit., p.873.

6°. S.S.Bhagavân Prasâda adds in a note (p.873) that Harivam̐sa's father was equally called Vyâsa.

(Notes on v.90.6, cont.)

is not infrequent with Nâbhâ Dâsa that he uses a patronymic or a similar epithet to repeat in the last line of a verse the name of a saint already mentioned in the first line. Cf. 'Vallabha suta' (v.79.6) as an epithet for Vithala Nâtha, 'Surasarî suvara' (v.65.6) for Surasurânanda, etc..

v.9I

v.9I.I : - Rasika châpa : 'The nickname Rasika (the lover)'.

It is said in kav.v.367 that, while Hari Dâsa was silently repeating Kṛṣṇa's name, the god appeared to him and called him 'Rasika'.

- Hari Dâsa : He is called Svâmî Hari Dâsa in kav.v.367. He was a convert of the six leaders of the Caitanya sect. His place of birth was Râjpur, a village near Vṛndâvana. After his death he was deified by the Bengal Vaiṣṇavas in the same way as Caitanya<sup>1°</sup>. He must have flourished during the last quarter of the sixteenth century. He was apparently still alive by the time the Bhakta Mâla was composed, since Nâbhâ Dâsa uses present tenses and imperfect participles to describe him.

This Svâmî Hari Dâsa can probably be identified with the Hari Dâsa who is cited by Kṛṣṇa Dâsa Kavirâja<sup>2°</sup> amongst the Vṛndâvana Vaiṣṇavas who - about the year 1600 - requested

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1°. F.S.Growse, Mathurâ, vol.I, p.122.

2°. Caitanyacaritâmrta, Âdi VIII 57-65. The work was undertaken either in 1606 or in 1609 and was completed in 1615. Cf.S.K.De, op.cit., pp.42-3.

(Notes on v.9I.I, cont.)

Kṛṣṇa Dāsa to write Caitanya's biography. Whichever leanings Svāmī Hari Dāsa may have shown towards Caitanyaism, he founded a sect of his own, known as the Hari Dāsīs. Amongst his disciples were Tāna Sena, Vipula Viṭṭhala and Bhagavata Ramita<sup>1°</sup>.

v.9I.2 : - jugala nāma so nema : 'Familiar with the joint name' of Kṛṣṇa and Rādhā. H.H.Wilson says<sup>2°</sup> it is recorded of Hari Dāsa that he spent several years in solitude in the woods, repeating the name of Kṛṣṇa three hundred thousand times daily.

v.9I.3 : - saśī suśa : 'The happiness of the female companion'. The worshippers of Rādhā intend to take the place of a female companion of the goddess and thus become 'sakhībhāvas' (lit. 'having the condition of a companion')<sup>3°</sup>.

v.9I.4 : gāna kalā : 'His art of singing'. Hari Dāsa wrote a series of hymns, entitled 'Rasa ke pada'. His other works were 'Sādhārana Siddhānta' and 'Bharataharī Vairāgya'<sup>4°</sup>.

v.9I.6 : - nrpati dvāra tharhe rahaī : 'Kings stand at his door'. In 1570 the emperor Akbar paid a visit to the young Vaiṣṇava community at Vrndāvana. By that time the Gosāins had already built a shrine in honour of the local divinity Vrndā Devī. With the financial aid of Akbar and the converted rājās, the Gosāins were enabled to build four temples, called Govinda Deva, Gopī Nātha, Jugala Kisora and Madana Mohana<sup>5°</sup>.

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1°. J.N.Farquhar, op.cit., p.318; G.A.Grierson, art.cit., pp.29-30.

2°. Op.cit., p.91. Cf. also F.S.Growse, Mathurā, vol.I, p.122.

3°. R.G.Bhandārkar, op.cit., p.86.

4°. J.N.Farquhar, op.cit., p.378.

5°. F.S.Growse, Mathurā, vol.I, p.123.

(Notes on v.92)

v.92

v.92.1 : - Vyâsa : Vyâsa Svâmî, also called Hari Râma Sûkla. He was born in 1510 of a brâhmana family at Urachâ in Bundelkhandâ. He joined the Râdhâvallabhî sect and settled in Vrn-dâvana in 1555<sup>1°</sup>. His son was Harivamsa Gosâi who has been described in v.90.

v.92.2-3 : The names of eight incarnations of Viṣṇu are given in about the same order as in the fifth verse.

v.92.2 : - pharasâ (= parasu) dharana : 'Bearing the axe', an epithet of Parasu Râma (cf.v.5.2).

- seta (= setu) bamdhana : 'The bridge-builder', i.e.Râma, who made a bridge of rocks ('setubandha') - with the help of Hanumân - between India and Ceylon during the war against Râvana (Bhg.Pur.X 56,28).

- sailakari (= sailakara = sailadhara): 'The mountain-holder', i.e. Kṛṣṇa, who has been called 'Govardhana dhara' in v.80.1 and 'Giridharana' in v.81.1. The form 'kari', which occurs in 'sailakari', is frequently used, especially in Braja poetry, for 'kara' in either of its senses<sup>2°</sup>.

v.92.4 : - nema navadhâ : 'The ninefold observance', i.e. the observance of the nine kinds of worship, described in v.14.

v.92.5 : - acyuta gotrî ju larâyê : '(Vyâsa) loved the relatives of the Eternal', i.e. the worshippers of Viṣṇu. The present half-line confirms what has been said in the first line:

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1°. G.A.Grierson, art.cit., JASB.1888, p.28.

2°. J.D.Bate, A dictionary of the Hindee language, s.v. .

(Notes on v.92.5, cont.)

'bhakta iṣṭa ati Vyāsa ke'.

v.92.6 : - nūpura guhyo : 'He stringed the anklet' of a dancing-girl. The anklet had been broken and its pieces of copper and iron were scattered. Vyāsa had it repaired with his sacrificial thread ('janeū', kav.v.371). This happened during a festival ('rāsa') on the full-moon day of the month of Asvina<sup>1°</sup> (cf.kav.v.371).

v.93

v.93.1 : - Jīva : He was the only son of Anupama (Vallabha), the younger brother of Rūpa and Sanātana<sup>2°</sup>. He must still have been a child in 1515 when his father died. He left his home village Fatoyabad<sup>3°</sup> for Vrndāvana, where he became the literary collaborator of his uncles Rūpa and Sanātana. His last dated work is the 'Gopāla campū' of 1592 A.D.<sup>4°</sup>. He is known as one of the six spiritual leaders ('Gosvāmīs') of the Caitanya movement.

v.93.4 : - pothī leṣana pāni : 'He wrote books with brilliance'. Besides his commentaries on the treatises of Rūpa and Sanātana, Jīva wrote a commentary on the Bhāgavata Purāṇa, entitled 'Kramasandarbhā' and a work on ritualism 'Kṛṣṇārcādīpikā'. He was also an expert on the Vaiṣṇava philosophy which he expounded in his 'Bhāgavatasandarbhā' and 'Sarvasamvādinī'<sup>5°</sup>.

1°. Corresponding to September-October. 2°. Cf.v.89.1.

3°. Near Jessore, East Bengal.

4°. S.K.De, op.cit., pp.111-2,121.

5°. Cf. ibid., pp.116-8 for a completer list of Jīva's works.

(Notes on v.94)

v.94

v.94.2 : - Bhaṭṭa Gopāla : Gopāla Bhaṭṭa, a South Indian brāhmaṇa who became a follower of Caitanya and was sent to Vṛndāvana<sup>1°</sup>.

v.94.3 : - Rīṣīkeśa : Hṛīkeśa (lit. 'lord of the organs of sense', epithet of Kṛṣṇa).

- Bhagavāna : Ali Bhagavān, a worshipper of Rāma at Vṛndāvana<sup>2°</sup>.

- Vipula Vīṭhala : Vīṭhala Vipula of Gokula. He flourished about 1560 and was uncle and pupil of Svāmī Hari Dāsa<sup>3°</sup>.

v.94.4 : - Thāṇesvarī Jagannātha : A disciple of Caitanya. He was also called Kṛṣṇa Dāsa<sup>4°</sup>.

- Lokanātha : The son of Padma Nābha Cakravartin, a brāhmaṇa of Tālgadi or Tālkhedā in Jessore, East Bengal. At the Advaita school of Gaṅgādāsa he met Caitanya by whom he was sent to Vṛndāvana<sup>5°</sup>.

- Madhu : Madhu Gusāī, a Bengal disciple of Caitanya who went to stay at Vṛndāvana<sup>6°</sup>.

- Śrī Raṅga : Śrī Raṅga Purī, a disciple of Mādhavendra<sup>7°</sup>. Caitanya met him at Pandharpur during one of his pilgrimages<sup>8°</sup>.

v.94.5 : - Kṛṣṇa Dāsa : Kṛṣṇa Dāsa Brahmācārī, a disciple of Sanātana<sup>9°</sup>.

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1°. S.K.De, op.cit., pp.87,93-6.      2°. Kav.v.376.

3°. Cf.Bh.M., v.91.1;G.A.Grierson,art.cit.,JASB.1888,p.30.

4°. Kav.v.378.      5°. S.K.De, op.cit.,p.72.

6°. Kav.v.380.      7°. Cf.Bh.M.,v.70.

8°. S.K.De, op.cit., p.52.

9°. Kav.v.381.



(Notes on v.94.5, cont.)

- Pāṇḍita : Kṛṣṇa Dāsa Pāṇḍita<sup>1°</sup>, also called Kṛṣṇa Dāsa Premī (fl.c.1600). At Vṛndāvana he was a contemporary of Kṛṣṇa Dāsa Kavi, the biographer of Caitanya<sup>2°</sup>.

v.94.6 : - Bhūgarbha : Bhūgarbha Gosāī (fl.c.1590). Together with other Vaiṣṇavas he requested Kṛṣṇa Dāsa Kavi to write the life of Caitanya<sup>3°</sup>.

- Jīva : Cf.Bh.M.,v.93.1.

v.95

v.95.1 : - Rasika Murāri : Murāri Gupta, an older contemporary and fellow-student of Caitanya. He wrote the Sanskrit 'Śrī Kṛṣṇacaitanya Caritāmṛta', an account of Caitanya's life up to 1513 A.D.<sup>4°</sup>.

- matta gaja : 'A maddened elephant' by means of which a bad rājā sought to kill Murāri<sup>5°</sup>.

- upadesa diyo : '(Murāri) gave instruction (to the elephant)' by communicating the mantra and by giving him the name 'Gopā-ladāsa'. The bad rājā was converted at the news of this miracle<sup>6°</sup>.

v.95.2 : - sevata santana kahā (=ko) : 'Serving the saints'.

v.95.3 : - āratī : A ceremony of adoration during which a platter, containing a burning lamp with wicks, is moved circularly around the head of the god.

v.95.6 : - Haripriya Syāmānanda : The preceptor of Murāri<sup>7°</sup>.

1°. Kav.v.382.

2°. S.K.De, op.cit.,p.42.

3°. Ibid. .

4°. Ibid.,pp.27-8.

5°. Kav.v.390.

6°. Kav.v.391.

7°. Kav.v.388.

C H A P T E R    V I

GLOSSARY

GLOSSARY.

Introductory Notes.

- 1) The words occur in the order of the Latin alphabet, irrespective the diacritical marks. Hence the order of the characters will be as follows :

a and â; b; c; d and ḍ; e; f; g and g̣; h and ḥ; i and î; j and j̣; k and ḳ; l; m and ṃ; n, ñ, ṇ̃ and ṇ; o; p; r and ṛ; s, ṣ and ṣ̣; t and ṭ; u and û; v; y.

- 2) The glossary does not comprise the regular forms of prepositions, copulatives, pronouns, relative or correlative adverbs and numerals. Such forms can easily be retraced in any grammar dealing with the Western Hindi dialects.
- 3) Modern Hindi and occasional Sanskrit equivalents are given between brackets after the Braj words, e.g.: kâraja(=kârya).
- 4) Synonyms of verbs, nouns and proper nouns are referred to at the end of the lemmata, e.g. : s.v. Kṛṣṇa : syns. Govinda, Râdhâ ravana (vv.44.5;94.2), Prabhu etc. .
- 5) Irregular cases of declension and conjugation are explained with reference to the grammar of S.H.Kellogg or to that of D.Varma, e.g. : s.v. bhaj- : bhajive, inf.obl.(cf.Kellogg, nr.480): v.3.2. S.v. nivâsî : nivâsini, obl.pl.(cf.Varma, nr.150): v.22.6.
- 6) Where the perfect participle of a transitive verb is used to express the past perfect tense (cf.D.Varma, nr.219), a special reference is added to indicate the agreement - in gender and number - of the participle with the logical object of the sentence, e.g. s.v.ucâr-, vb.tr.: ucâryau, perf.part.m.dir.sg.(agreeing with mamtra)=perf.3sg.:v.31.2.

- â- : vb.intr., come; âyo, perf.3 sg.m.: 33.2;58.4;61.2;  
âye, perf.3 pl.m.: 33.4;42.2;51.4;53.2;55.5;62.2;  
âye, perf.part.m.obl.sg.: 58.3; âya, abs.: 66.4;78.6.  
aba: adv., now. 26.5;70.4;88.3.  
abhâgâ: m., wretched person; -ge,dir.pl.: 55.3.  
abhâva: adj., non-existent; m.dir.pl.:56.3.  
abhimâna: m., pride; dir.sg.: 59.6.  
abhinamda: m., Abhinanda; dir.sg.: 21.3.  
abhinamdana: m.,praising, delighting; dir.sg.: 21.4.  
abhyâsa: m., study, meditation; dir.sg.: 44.4.  
acaraja: m., miracle; dir.sg.: 54.1;62.6;66.3;74.3;77.2.  
âcâraja: (=âcâryya) m., founder, leader (of a sect); dir.sg.:  
42.1;48.4;58.3; obl.sg.: 33.1.  
achara (=aksara): m., syllable; dir.pl.: 93.4.  
acyuta: adj., permanent, eternal (epithet of Visnu); m.  
obl.sg.: 92.5.  
âdara: m., respect; dir.sg.: 51.6;86.2.  
adbhuta: adj., wonderful; m.obl.sg.: 73.3.  
âdhâra: m., supporter, provider; dir.pl.: 36.5.  
adharma: m., irreligion; dir.sg.: 60.2.  
adhika: adj., more, greater; m.dir.sg.: 68.6;86.2;  
m.dir.pl.: 95.3.  
adhikârî: m., master, authority; dir.sg.: 26.5;90.4;91.3;  
dir.pl.: 89.2;94.5.  
âdhîsa (=adhîsa): m., lord,chief; dir.sg.: 25.2.  
adhvâ (=adhva): m., way, passage; obl.sg.: 65.2.

âdi: ind., from the beginning, etcetera; 2.1;7.5;9.2;22.6;

42.3 (âdî);70.3.

âdika: ind., etcetera. 5.5.

âditya: m., sun; dir.sg.: 28.3.

agâdha: adj., unfathomable; m.dir.sg.: 51.1; f.dir.sg.:64.5.

âgama: m., a sâstra or work on sacred science; dir.sg.: 64.3;

ibc.: 27.6.

agara (=agaru, aguru): m., aloe wood, aloe tree; obl.sg.:27.6.

Agara: m., Agra Dâsa (q.v.); dir.sg.: 39.2.

âgara: m., collection, treasury; dir.sg.: 81.2; dir.pl.:

36.5;82.5.

Agastya: m., N. of a sage; dir.sg.: 16.2.

agati: f., distress; obl.sg.: 14.6.

agatî: adj., immoral, wicked; -tina,m.obl.pl.: 72.3.

aghata: adj., undiminished, firm; m.dir.sg.: 93.4;76.4;f.dir.sg.:

42.6; m.dir.pl.: 28.6.

Agni: m., Agni Purâna; dir.sg.: 17.3.

agra: adj., first, chief; m.dir.sg.: 85.2.

Agra Dâsa: m., preceptor of Nâbhâ Dâsa; dir.sg.: 5.6;41.1.

Agradeva: m., the respectable Agra (Dâsa); dir.sg.: 4.1.

aic- (aīc-): vb.tr., draw, attract, secure; -ata,imperf.part.

m.sg.: 9.6;-i,abs.: 42.4;45.3.

Aila: m., Ilâ's son, Purûravas; dir.sg.: 12.2.

aja: m., unborn, god; dir.pl.: 22.6.

Ajâmela: adj., of Ajâmila; m.dir.sg.: 7.6.

Ajâmila:<sup>m</sup> N.of bhakta; obl.sg.: 68.5.

- ajita: adj., unconquered; m.dir.pl.: 75.5.  
Ajita: m., a form of Viṣṇu; obl.sg.: 27.4.  
ajña: m., ignorant person; dir.pl.: 45.2.  
ājñā: f., order; dir.sg.: 4.1;27.4;58.2.  
ājñākārī: m., obedient person; dir.pl.: 78.2.  
ajñāna: m., ignorance; obl.sg.: 28.5;78.1.  
ajñāna: adj., ignorant; m.dir.pl.: 42.2.  
aju (=āja): adv., today; 57.6.  
ākara: f., mine, source; dir.pl.ifc.: 48.3.  
ākrānta: adj., invaded; m.dir.pl.: 72.4.  
Akrūra: m., N.of a beloved of the Lord; dir.sg.: 9.4;15.5;  
syn.: Suphalaka suvana: 14.4.  
alagana (=Skt.alagna): adj., separate; m.dir.sg.: 57.3.  
alamkrta: adj., adorned; f.dir.sg.: 81.4.  
Alaraka: m., Alarka, a king; obl.sg.: 11.6.  
Alha (1): m., N.of a disciple of Anantānanda; dir.sg.: 37.2.  
Alha (2); m., N.of a mahārāja; obl.sg.: 54.5.  
āmai (=āmaya): m., disease; dir.pl.: 8.3;13.6.  
amala: adj., pure; f.dir.sg.: 82.3.  
amānī: adj., without pride; m.dir.sg.: 84.1.  
amba: m., mango-tree; dir.pl.: 54.5.  
ambara: m., cloth; dir.sg.: 6.2.  
Ambarīsa: m., N. of a king; dir.sg.: 9.4;15.4.  
ambuja: m., lotus flower; obl.pl.: 11.1.  
amga: m., limb; dir.pl.: 94.5.  
Amga: m., N. of a king; dir.sg.: 10.2.

amgaja: m., son; dir.pl.: 82.6.

amganâ: f., woman, wife; dir.sg.: 57.3.

amghrî: m., foot; obl.pl.: 11.1.

Amgirâ: m., Aṅgiras, a sage; dir.sg.: 16.4; obl.sg.: 18.3.

amkura: m., sprout, shoot; dir.sg.: 62.1.

amkusa (=sa): m., elephant-goad; dir.sg.: 6.2.

amṛta: m., nectar; dir.sg.: 35.1; ibc.: 82.2.

amsa avatâra: m.(=amsâvatâra), partial incarnation; dir.sg.: 42.6.

anta: m., end; obl.sg.: 7.5.

antahakarana (=antahkarana): m., understanding; dir.sg.: 78.1.

amtara: m., inside, heart; obl.sg.: 84.2.

amtaramga: m., friend; dir.pl.: 7.4.

amtaranistha: adj., engaged in internal reflection; m.dir.sg.: 57.1.

Antarikṣa: m., N. of a yogesvara; dir.sg.: 13.3.

Amûrati: m., Amûrti, a sage; dir.sg.: 12.3.

ân-: vb.tr., bring; -ai, pres.3 sg.: 83.3; -e, perf.part.

m.dir.pl.: 42.4.

âna (=anya): adj., other; m.dir.sg.: 4.2; 47.2; m.obl.sg.:

57.2; m.dir.pl.: 44.1; m.obl.pl.: 75.3.

anâisvaravâdî (=anâisv-): m., atheist; dir.pl.: 42.2.

ânanda: m., happiness; dir.sg.: 48.4; obl.sg.: 95.6;

ibc.: 76.6; adj.m.dir.sg.(=ânandayukta): 19.4.

Ânanda: m., N. of a follower of Kṛṣṇa; dir.sg.: 23.4.

ânandadâ: adj., delectable; m.dir.sg.: 84.6.

anamta: adj., endless; f.dir.sg.: 27.2.

Anamta: m., N. of a chief of the serpents (Nâgas); dir.sg.: 27.2.

- Anantânanda: m., N. of a disciple of Rāmānanda; dir.sg.:36.2;  
obl.sg.: 37.1.
- ananya: adj., endless,unique; m.dir.sg.: 87.5;90.5;  
m.dir.pl.: 69.5.
- ananyatâ: f., infinity, endlessness; obl.sg.: 13.3.
- anapâyana (=yina): adj., indestructible; f.dir.sg.: 19.1.
- anaratha (=anartha): adj., meaningless; m.dir.sg.: 45.3.
- anâyasa: adv., easily,readily; 19.6.
- aneka: adj., many; m.dir.pl.: 1.2;22.5;75.5.
- Aṅgada: m., syn.:Vâlivacha: 20.2.
- anitya: adj., perishable; m.dir.sg.: 89.4.
- anna: m., food, victuals; dir.sg.: 38.1.
- anubhava: m., judgment; dir.sg.: 40.4.
- anucara: m., follower; dir.sg.: 58.2; dir.pl.: 7.4.
- anuciṣṭa: adj., (=Skt.anucchiṣṭa), without remains, pure;  
f.obl.sg.: 46.2.
- anuga: m., follower, servant; dir.sg.: 25.2;43.4; obl.sg.:  
53.6; dir.pl.: 23.1.
- anuhârî: adj., resembling; m.dir.pl.: 89.3.
- anuja: m., younger brother, junior; dir.sg.: 21.5.
- anukarana (=na): m., imitation; dir.sg.: 49.4.
- anûpa: adj., incomparable, best; f.dir.sg.: 2.1;25.6;46.6.
- anuprâsa: m., alliteration; obl.sg.: 73.2.
- anurâga: m., affection; ibc.+kara: 82.4.
- anurâgî: adj., loving,enamoured; m.dir.sg.: 15.5;80.5;93.3.
- anuser-: vb.tr.&intr., go after, follow; -aü, pres.1 sg.:  
16.1 (fut.meaning); -ai, pres.3 sg.: 90.6; -yo,perf.



3 sg.m.: 35.1.

anuvarttî (= -vartî): adj., going behind, following; m.dir.pl.: 27.4.

aparâdha: m., offence; dir.sg.: 85.4.

ar-: vb.tr., halt, refrain; -yo, perf. part. m. dir. sg. = perf. 3 sg.: 38.2.

ârâdhya: adj., venerable; m.dir.sg.: 81.5; m.dir.pl.: 92.2.

âraja (= âryya): adj., of good family; m.obl.pl.: 86.2.

Arajuna: m., Arjuna (q.v.); dir.sg.: 15.4.

âratî: f., a ceremony of adoration; dir.sg.: 95.3.

ardhacandra: m., half-moon; dir.sg.: 6.4.

Arjama: m., Aryaman, a chief of the celestials (Pitrs); dir.sg.: 25.3.

Arjuna: m., N. of a son of Pându; dir.sg.: 22.4;

syns.: Arajuna, Pâmdava, Pâratha.

arp-: vb.tr., deliver, present; -yo, perf. part. m. dir. sg. =

perf. 3 sg.: 38.3.

artha: m., meaning; dir.sg.: 45.3; 47.5; 70.4; obl.sg.: 73.3.

arthî: adj., desirous; m.dir.sg.: 22.1.

ârûrha: adj., ascended, (having) reached; m.dir.sg.: 31.2; 60.6.

Aryamâ: m., cf. Arjama.

âsa: f., hope; ibc.: 91.1.

âsâ (= âsâ): f., hope; dir.sg.: 9.1; obl.sg.: 18.6; 91.6.

âsai (= âsaya): m., intention, heart; dir.sg.: 51.1.

asamsya (= -khyā): adj., countless; m.dir.pl.: 61.5.

âsapâsa (= âspâsa): m., neighbourhood; obl.sg.: 21.6; 62.4.

Âsâtâpi (corruption of Âtâtapa): adj., (code) of Âtâtapa;

f.dir.sg.: 18.5.

Asoka: m., Asoka, a companion of Râma; dir.sg.: 19.4.

- âsrama: m., class, religious order; dir.pl.ifo.: 59.6;60.1;  
obl.pl.: 35.5.
- astakona (=na): m., octagon; dir.sg.: 6.5.
- astakula: m., eightfold family or group; dir.sg.: 27.1.
- Astapadî: m., epithet of the Gîta Govinda; obl.sg.: 44.4.
- asthiti (=sthitî): f., order; obl.sg.: 73.2.
- asura: m., demon; dir.sg.: 27.4; -ni,obl.pl.: 43.3;66.4.
- asva (=asva): m., horse; obl.sg.: 52.5.
- âsvâdana: m., taste; dir.sg.: 94.1.
- âsya (=Skt.âsyam): m., mouth, face; dir.sg.ifo.: 31.1.
- âsyâna (=âkhy-): m., description, story; dir.sg.: 26.6;34.1.
- atâla: adj., unmoved, steady; m.dir.sg.: 41.6.
- âtama (=âtma): m., self; obl.sg.: 14.5.
- ati: adv., very; 11.5;24.4;58.1;61.4;64.6;66.2;73.2;76.5;  
81.5;88.4;90.2;92.1;95.1.
- atibala: adj., very strong; m.dir.pl.: 20.5.
- atisai (=saya): adv., very much; 51.1.
- Âtreya: adj., of Atri; f.dir.sg.: 18.2.
- Atri: N. of a sage; dir.sg.: 16.3.
- atula: adj., not weighable, unequalled; m.dir.sg.: 48.4.
- aura: adj., other; m.dir.sg.: 68.3;83.3; f.dir.sg.:2.1;  
m.dir.pl.: 36.4(aurau=aura bhî);42.3; m.obl.pl.:55.1;73.6.
- aurasa: m., son; dir.sg.: 20.2.
- âv- (=â-): vb.intr., come; -ai,pres.3 sg.: 44.5;77.2;  
-ai,perf.3 sg.: 50.5.
- avadhi: m., limit, ocean; dir.sg.: 38.1; dir.pl.: 37.3.
- avajñâ: f., contempt; dir.sg.: 50.1.

- avalok-: vb.tr., look at, see; -ata, imperf. part. m. dir. sg.: 9I.3.
- avani: f., earth, world; dir. sg.: 83.3; obl. sg.: 28.2; 35.I.
- avasista (=avasista): adj., left, remaining; m. obl. sg.: I5.6.
- avatar-: vb.intr., descend; -yo, perf. 3 sg. m.: 78.I.
- avatâra: m., descent, incarnation; dir. sg.: 42.6(ife.);  
dir. pl.: 72.6; 86.4.
- âvesa (=âvesa): m., devotedness; dir. sg.: 74.6.
- Âvira: m., N. of a yogesvara; dir. sg.: I3.4.
- aviruddha: adj., unobstructed, consistent with; m. dir. sg.: 45.5; 59.2.
- âyudha: m., weapon; dir. pl.: 83.4; ibc.: 53.6.
- ba- (=uba- =uga-): vb.intr., grow; -yo, perf. 3 sg. m.: 62.6.
- bad-: vb.tr., tell, accept; -aü, pres. I sg.: 46.5.
- badalâ: m., exchange; obl. sg.: 67.5.
- Badrîpati: m., lord(s) of Badarî; obl. pl.: 5.5.
- bâga: m., garden; obl. sg.: 4I.4.
- bagara: m., mansion, cow-pen; obl. sg.: 2I.6.
- bahu: adj., much, great; f. dir. sg.: 5I.2; m. dir. pl.: 95.5.
- bahunâmâ (=Skt.-nâman): having many names; m. dir. pl.: 22.5.
- bahuri: adv., again, a second time; 46.4; 78.6.
- bahuta: adj., many, much; m. dir. sg.: 57.5; m. obl. sg.: 36.6;  
f. dir. sg.: 55.I; m. dir. pl.: 24.2; 88.5.
- baith-: vb.intr., sit; -e, perf. 3 pl. m.: 66.4; -i, abs.: 59.5.
- bakhân-: vb.tr., relate; -ata, impf. part. m. dir. pl.: 45.2.
- bala: m., power; dir. sg.: 38.4; 48.4; obl. sg.: 40.5; 79.6; 85.I.
- Bala: m., N. of an attendant of Viṣṇu; dir. sg.: 8.2.
- bâla: m., child; obl. sg.: 74.2; dir. pl.: 22.I; ibc.: 43.2.

Bâla Kṛṣṇa: m., N.of a son of Viṭṭhala Nâtha; dir.sg.:80.3;

syn.: Kṛṣṇa Dâsa.

Bali: m., N.of a king; dir.sg.:7.3;I5.3; obl.sg.:5.I;II.5;

ibc.:53.6; syn.: balidhara.

Bâli: m., cf.Vâli.

Balibamdhana: m., binder of Bali, epithet of Viṣṇu; dir.sg.:53.6.

balidhara: m., holder of a sacrifice, Bali; dir.sg.:I4.5.

bamda: f., bandage, confinement; dir.sg.:59.6(+hi +k°).

bâmdh-: vb.tr., bind; -e,perf.part.m.dir.pl.:49.6.

bamdhâ-: vb.tr., cause to be bound; -ye,perf.part.m.dir.

pl.= perf.3 pl.:5I.5.

bamdhu: m., kinsman, brother; dir.sg.:33.3; dir.pl.:32.4(ific.).

Bamgâla: m., Bengal; obl.sg.:89.2.

banâ-: vb.tr., do, prepare; -ya,abs.:50.2.

bâna (=bâna): m., arrow; obl.sg.:83.4.

bânâ: m., dress; dir.pl.:5I.4.

bara (=barâ): adj., big, great; ibc.:47.I.

barâ: m., pulse-cake; dir.pl.:65.2.

barâ: adj., big, great; m.obl.sg.:2I.I.

barahî: m., sling for carrying weights; dir.pl.:67.3.

barâî: f., greatness; dir.sg.:62.4(+k°.=magnify).

bârh-: vb.intr., increase; -î,perf.3 sg.f.:69.3.

barhâva: m., increase; -vai,dir.sg.:44.4(+hi).

basân- (=bakhân-): vb.tr., relate; -e=-aī,pres.3 pl.:42.5;

-e,perf.part.m.dir.pl.=perf.3 sg.:86.5;87.2; -i,abs.:82.2.

- batâ-: vb.tr., point out; -yo,perf.part.m.dir.sg.=perf.3sg.:6I.3.  
bâta: f., thing; dir.sg.:50.2;58.3;63.I;74.3;75.6;77.3.  
batohî: m., traveller; obl.sg.:53.3.  
begâri (=rî): f., act of pressing one to work; obl.sg.:67.5.  
beli: f., creeper; dir.sg.:47.4.  
Bhadra: m., N.of an attendant of Viṣṇu; dir.sg.:8.3.  
Bhadrasrava: m., N.of a son of Dharma; dir.sg.:25.6.  
Bhadrasu: m., Bhadrâs'va, a continent of Jambû; obl.sg.:25.6.  
bhagati (=bhakti,q.v.): f., faith,devotion; dir.sg.:56.6.  
Bhâgauta: m., the Bhâgavata Purâṇa; dir.sg.:82.2; obl.sg.:  
45.I;47.6;70.3; syn.:Bhâgavata.  
Bhagavanta: m., the Holy One,Viṣṇu; dir.sg.:I.I; obl.sg.:  
I5.6; syns.:Bhagavâna, Bhagavata, Caturbhuja.  
Bhagavâna: m., the Holy One,Viṣṇu; dir.sg.:53.I.  
Bhagavâna: m., Ali Bhagavân; dir.sg.:94.3.  
Bhagavata: m., the Holy One,Viṣṇu; obl.sg.:47.2;59.4;7I.5.  
bhâgavata: adj., related to Bhagavat,holy,divine; m.dir.sg.:  
28.6;30.3; m.obl.sg.:56.I.  
Bhâgavata: m., the Bhâgavata Purâṇa; dir.sg.:I7.I; obl.sg.:  
86.5; syn.:Bhâgauta.  
bhâgî: m., participator; dir.pl.:40.3.  
Bhagîratha: m., N.of a king; obl.sg.:II.2.  
bhai (=bhaya): m., danger,fear; obl.sg.:34.5;64.I; ibc.:75.5.  
bhaibhîta (=bhaya-): adj., frightened; -te,m.dir.pl.:75.5.  
bhaimsa: f., female buffalo; dir.pl.:52.6.

bhaj-: vb.tr., worship; -e,perf.3 pl.:62.5; -ive,inf.obl.:

3.2(cf.Kellogg, nr.480); -i,abs.:80.4.

bhajana: m., adoration,service; dir.sg.:76.6;93.2; obl.sg.:

38.4;4I.I;60.3;62.I;77.I;79.6;80.6;82.5;85.I;90.I;95.6;

ibc.:72.2;8I.2.

bhajanâ: f., adoration; obl.sg.:8.6;27.6.

bhâjana: m., suitable person; dir.sg.:87.5.

bhajanânamda: m., delight of adoration; obl.pl.:40.3.

bhakta: m., faithful,worshipper; dir.sg.:I.I;6I.2; obl.sg.:

62.5;67.3; dir.pl.:7.I;I5.I;25.I;56.4;89.6;92.I; obl.

pl.:5I.I;52.I;55.2;78.5; -na,obl.pl.:4.I;82.4;85.4;

-ni,obl.pl.:8.5,6;35.3;50.6;53.I;84.3; ibc.:49.2.

bhakti: f., worship,faith; dir.sg.:I9.I;35.5;4I.6;57.6;

72.I;76.4; obl.sg.:I3.2;I4.I;28.4;30.I;3I.5;32.I;37.6;

39.3;60.2;6I.4;64.I;69.2;75.3;83.I; ibc.:47.6;87.4;93.I;

syn.:bhagati.

bhalâ: m.(=bhalâf,f.); good,virtue; -le,dir.pl.:90.6.

bhâla (I): m., forehead; obl.sg.:I8.I.

bhâla (2): m., light,lustre; obl.sg.:64.5.

bhamda (=bhandâ): m., earthen pot; dir.pl.:56.4.

bhamdâra (=bhândâgâra): m., store-house; obl.pl.:89.3.

bhan-: vb.tr., tell; -î,perf.part.f.dir.sg.=perf.3 sg.:60.6.

bhâna (= bhânu): m., sun; dir.sg.:30.6.

bhar-: vb.tr., fill; -e,perf.3 pl.:I2.6.

bhara: adj., much,full; m.dir.sg.:83.6; f.dir.sg.:64.5.

bhâra: m., jester; dir.pl.:56.4; ibc.:56.6.

Bharadvâja: m., N.of a sage; dir.sg.:I2.5.

Bharata (I): m., a continent of Jambû; obl.sg.:25.5.

Bharata (2): m., Jada Bharata,a king; obl.sg.:II.4;67.6.

Bhârata: m., the Mahâbhârata; obl.sg.:70.3.

bhari (=bhara,q.v.): adj., much,full; m.dir.sg.:84.3(ifc.).

bhârî: adj., heavy,important; m.dir.sg.:84.5; f.dir.sg.:

73.2; m.dir.pl.:I3.2;I5.4;37.3.

bharyâ: m., land watered by irrigation; obl.sg.:28.4.

bhâs-: vb.intr., appear; -î,perf.3 sg.f.:73.4.

bhâs-: vb.tr., tell; -î,perf.part.f.dir.sg.=perf.3 sg.:60.5.

bhâsâ: f., language,vernacular; obl.sg.:70.4.

bhâsî: m., speaker; dir.pl.:I8.5.

bhata: m., warrior,hero; dir.pl.:20.6.

Bhata: m., Bhatta; dir.sg.:76.I; obl.sg.:77.6.

Bhatta: m., Bhatta Nârâyana,a Smârta scholar; obl.sg.:87.I;

syns.:Nârâyana,Nârâyana Bhatta.

Bhatta Gopâla: m., Gopâla Bhatta,a disciple of Caitanya;

dir.sg.:94.2.

bhâv- (=bhâ-): vb.intr., please; -ai,pres.3 sg.:50.4; -ai,

perf.3 pl.m.:23.2.

bhava: m., birth,world; dir.sg.:76.4; obl.sg.:70.5.

bhâva: m., (supreme)being,emotion; obl.sg.:8.5;76.2.

bhavâdhvi (metathesis for bhavâvdhi,=bhavâbdhi): m., ocean

of existence; obl.sg.:I3.5.

bhavana: m., house; obl.pl.:89.3.

Bhâvânanda: m., N.of a disciple of Râmânanda; dir.sg.:36.3.

Bhavânî: f., epithet of Pârvatî; dir.sg.:67.4; obl.sg.:6I.2.

bhavasâgara: m., ocean of existence; dir.sg.:I9.6; obl.sg.:4.2.

Bhaviṣya: m., the Bhaviṣya Purâṇa; dir.sg.:I7.4.

bhayâ (from Skt.root bhû, serving as base for the historical

tenses of ho-): having been, having become; bhayo, m.sg.:

44.2; 46.5; 49.5; 50.3; 54.I; 62.I; 63.5; 66.3; 74.I; bhâi, f.sg.:

33.6; 67.I; 74.6; bhaye, m.pl.:35.3; 37.I; 39.I; 53.3; 6I.4;

69.2; 72.3; 84.I; bhae, m.pl.:40.5; 63.I; bhâi, f.pl.:3I.4; 6I.6.

bhesa: m., disguise; dir.sg.:56.4; dir.pl.:56.6(ifc.).

bhîj-: vb.intr., be wet, saturated; -yo, perf.3 sg.m.:70.6; 74.5.

bhînâ: adj., wet, saturated; m.dir.pl.:95.4.

bhîra (=bhîra): f., crowd; obl.sg.:20.6.

Bhîsama: m., Bhîṣma; dir.sg.:7.3; I5.3; syn.:Gâṃgeya.

Bhîsama Bhaṭṭa: m., Bhîṣma Bhaṭṭa, a Kṛṣṇa-worshipper; obl.sg.:  
82.6.

bhoga (I): m., food; dir.sg.:9I.5; 95.3; obl.sg.:50.4.

bhoga (2): m., enjoyment; obl.sg.:79.2.

Bhoja: m., N.of a people, the Bhojas; dir.pl.:22.4.

bholâ: adj., meek; m.dir.sg.:78.4.

bhrama: m., doubt; dir.sg.:76.5.

Bhrgu: m., N.of a sage; dir.sg.:I6.4.

bhr̥tya: m., servant; dir.sg.:25.4; dir.pl.:24.6.

Bhû: f., the earth; dir.sg.:25.4.

bhûbhuja: m., king; dir.pl.:89.3.

bhûd̥hara: m., mountain; obl.sg.:64.4.

Bhûgarbha: m., N.of a follower of Caitanya; dir.sg.:94.6.



- bhuja: m., arm, hand; dir.sg.:64.I.
- bhujâ: f., arm; obl.pl.:86.6.
- bhukta: m., (lit.adj.:eaten,eating) eater,enjoyer; dir.pl.:I5.6.
- bhûmam̐dala: m., earth; dir.sg.:83.2.
- bhûmi: f., earth, world; obl.sg.:32.I;65.5;87.I;89.6;95.6.
- bhûpa: m., king; dir.sg.:49.2;57.4; obl.sg.:56.I;63.4;  
dir.pl.:25.I; obl.pl.:50.6.
- bhûri: adj., much, many; f.dir.sg.:I2.I.
- Bhûri: m., Bhûrisena, a sage; dir.sg.:I2.3.
- bhûrida: adj., liberal, munificent; -dâ, m.dir.sg.:I3.4.
- bhûsana (= -ana): m., ornament, dress; dir.sg.:79.3.
- Bhuvana: m., Bhuvana Siṅgha; obl.sg.:52.2.
- bhuvi: f., earth; obl.sg.:38.5.
- bhvai (=bhavai, q.v.): m., fear, terror; obl.sg.:67.4.
- bîca: m., middle, interval; dir.sg.:26.3; obl.sg.:55.2;55.4.
- Bilva Mam̐gala: m., N.of a Viṣṇusvāmî ascetic; dir.sg.:46.I.
- bim̐du: m., spot; dir.sg.:6.4.
- bisâr-: vb.tr., forget; -î, perf.part.f.dir.sg.=perf.3pl.:5I.3.
- bitt- (=bitâ-): vb.tr., spend(time); -ayo, perf.part.m.dir.  
sg.=perf.3 sg.:4I.I.
- bol-: vb.intr., speak; -ai, pres.3 sg.:68.4; -i, abs.:67.3.
- Brahma: m., the Brahma Purâṇa; dir.sg.:I7.2.
- Brahmâ: m., syns.:muṣacâri, Vidhi.
- Brahmânda: m., the Brahmânda Purâṇa; dir.sg.:I7.5.
- brahmaram̐dhra: m., brahma's crevice, suture; obl.sg.:40.5.
- Brahmavaivartta: m., the Brahmavaivarta Purâṇa; dir.sg.:I7.4.

Braja: m., the Braja land; obl.sg.:2I.I;74.I;8I.5;88.I;88.4;  
ibc.:23.I;54.2;79.I;87.I;89.6.

Brhaspati: m., syn.:Suraguru.

Buddha (1): m., an incarnation of Viṣṇu; obl.sg.:5.3.

Buddha (2): m., (=Bauddha) Buddhist; dir.pl.:42.3.

buddhi: f., wisdom; dir.sg.:5I.2;73.2; obl.sg.:44.4.

Buddhi: m., N.of a friend of Kṛṣṇa; dir.sg.:23.5.

bulâ-: vb.tr., call; -yo,perf.part.m.dir.sg.=perf.3 sg.:33.3;34.4.

buvâ- (=boâ-): vb.tr., cause to cultivate; -ye,perf.part.m.

dir.pl.=perf.3 sg.:62.3.

Caitanya: cf.Kṛṣṇa Caitanya.

cakkavai (poetical form for cakravartî): m., universal monarch;

dir.sg.:44.I.

cakra: m., discus; dir.sg.:6.3.

cal-: vb.intr., move; -ata,impf.part.m.dir.sg.:65.2;

-i,abs.:50.5.

câlana: m., motion; dir.sg.:73.I.

Camasa: m., N.of a yogesvara; dir.sg.:I3.3.

camda: m., moon; dir.sg.:95.4.

Camda: m., N.of an attendant of Viṣṇu; dir.sg.:8.4.

Câmdana: m., N.of a disciple of Payahârî Kṛṣṇa Dâsa; dir.sg.:  
39.6.

Camdrahâsa: m., N.of a beloved of Hari; dir.sg.:9.5;23.4.

câra: m., servant; dir.sg.:52.4.

carana (=na): m., foot; dir.pl.:I2.I;72.4; obl.pl.:

6.I;9.I;40.2;4I.3;48.6;90.2; -ni,obl.pl.:I4.3;93.3;

ibc.:38.5;77.6;78.5.

Carana: m., Carana Dâsa, a disciple of Payahârî Kṛṣṇa Dâsa;

dir.sg.:39.2.

carh-: vb.intr., mount; -i,abs.:52.5.

câru: adj., agreeable; m.dir.pl.:23.6.

catura; m., skilful person; dir.pl.:23.6.

caturajuga(=caturyuga): m., the four epochs of the world;

dir.sg.:19.5.

caturasloki: adj., having four verses; m.dir.sg.:17.6.

Caturbhuja: m., the Four-armed One, Viṣṇu; obl.sg.:16.1;52.1.

cağunâ (=nâ): adj., fourfold; -nî,f.dir.pl.:52.6.

châ-: vb.tr., cover,thatch; -î,perf.part.f.dir.sg.=perf.

3 sg.:43.6.

chala: m., fraud; obl.sg.:65.2.

châni (=nî): f., roof; dir.sg.:43.6.

châpa: f., nickname(of a poet); dir.sg.:64.2;74.6;75.2;91.1.

char- (=châr-,=chor-): vb.tr., let go; -yo,perf.part.m.dir.

sg.:38.3.

chata (=ksata): m., wound; dir.sg.:53.6.

chatra: m., parasol; dir.sg.:86.3.

chavi: f., splendour; obl.sg.:76.2.

châyâ: f., shadow; dir.sg.:78.4.

chedana: m., removing; obl.sg.:93.6.

china (=chana,=ksana): m., moment; obl.sg.:49.6.

chipra (= Skt.ksipra): adv., quickly; 63.3.

chura (=ksura): m., razor; ibc.:63.3.

chut-: vb.% intr., be abandoned; -ai(root+hi+bhayo=cpd.vb.),

perf.3 sg.:46.5.

chutâ-: vb.tr., cause to be abandoned; -î,abs.+met.length.:46.4.

Cimana: m., Cyavana,a yogî; dir.sg.:I6.2.

Cimtâmani: f., Cintâmani,a courtesan; obl.sg.:46.6.

cinha (=cihna): m., mark; dir.pl.:6.I.

cita: f.(m.), soul; dir.sg.:I6.I;4I.3;93.4; obl.sg.:8.I;23.6;

76.5;8I.5.

citâ: f., funeral pyre; obl.sg.:52.4.

citavana: f., sight,look; obl.sg.:40.2.

Citraketu: m., N.of a king; dir.sg.:9.5.

coja: m., beauty; obl.sg.:73.2.

cori (=cora): m., thief; dir.sg.:54.2.

Cyavana: cf.Cimana.

dâb-: vb.tr., curb; -e,perf.part.m.dir.pl.:32.I.

dachina (=dakṣina): adj., southern; m.obl.sg.:69.I.

Dadhîci: m., N.of a sage; obl.sg.:II.4.

Dadhimuṣa: m., Dadhimukha,a monkey; dir.sg.:20.3.

dâha: m., burning; dir.sg.:33.3.

Dâhimâ: m., N.of a class of brâhmanas; ibc.:38.6.

dâî: m., giver; dir.pl.:82.3.

dakṣa: adj., able,clever; m.dir.pl.:69.5.

Dakṣa: m., N.of a son of Brahmâ; dir.sg.:I2.5; (cf.Dâṣî).

Dâlabhya: m., Dâlbhya,a sage; dir.sg.:I6.4.

dâma: m., rope,(neck-)lace; dir.sg.:56.2; obl.sg.:49.6;5I.5;

84.2;92.I.

damda: m., stick; dir.sg.:42.4(+de-,chastise).

- dampati (=tî,q.v.): m., husband and wife; dir.pl.:66.2;88.3(+hi).  
dampatî: m., husband and wife; obl.pl.:90.3; (cf.dampati).  
dâna: m., gift; dir.sg.:60.3; obl.sg.:64.I;84.5.  
dâr- (=dâl-): vb.tr., throw down,prâduce; -yo,perf.part.m.dir.  
sg.=perf.3 sg.:49.5; -ai,perf.part.m.dir.pl.=perf.3 sg.:67.3,5.  
dara: m., fear; dir.sg.:62.3.  
dârâ: f., wife; obl.sg.:II.5.  
darasa (=darsa): m., sight; obl.sg.:56.6.  
darasana (=darsana): m., seeing,sight; obl.sg.:26.4;58.4;9I.6.  
Darîmusa: m., Darîmukha,a monkey; dir.sg.:20.4.  
darpana (=na): m., mirror; dir.sg.:63.3.  
dârumaya: adj., wooden; -maî,f.dir.sg.:52.2.  
dasâ (= dasâ): f., condition,period of life; obl.sg.:43.2(ifc.);  
60.6.  
dâsa: m., servant; dir.sg.:7.3;25.3;49.2;53.2;58.4;83.2;90.5;  
obl.sg.:I4.4;43.I;55.6;63.2; dir.pl.:24.I.  
dasadhâ (=dasa-): adj., tenfold; m.obl.pl.:72.4; spurious:36.5.  
Dâsî (=Dâksî,=Dâksya): adj., (code)of Dakṣa; f.dir.sg.:I8.4.  
data (=datta,q.v.): adj., given; f.dir.sg.:4I.6.  
dâtâ: m., giver; dir.pl.:82.6.  
datta: adj., given; m.obl.sg.:8I.2; (cf.data).  
Datta: m., N.of an incarnation of Viṣṇu; obl.sg.:5.5.  
dayâ: f., pity,mercy; ibc.:69.5;82.4.  
dâyaka: m., giver; -kâ,dir.pl.+met.length.:6.6.  
dâyana: adj., giving; m.dir.sg.:48.4; m.dir.pl.:72.3.  
de-: vb.tr., give; dai,pres.3 sg.:86.2; deta(=-tâ),impf.part.

m.dir.sg.:74.6;76.4; diyo,perf.part.m.dir.sg.:50.6;55.4;  
=perf.3 sg.:36.6;38.6;41.6;42.4;43.3(dîyo);45.6;61.1;81.1;  
85.1;89.1;95.1; dîno,perf.part.m.dir.sg.=perf.3 sg.:49.3;  
66.4;93.4; =perf.3 pl.:89.5; dai diyo,perf.part.m.dir.sg.=  
perf.3 sg.:51.6; daye,perf.part.m.dir.pl.=perf.3 sg.:37.6;  
diye,perf.part.m.dir.pl.:55.2;88.1; =perf.3 sg.:49.6;54.3;  
dîne,perf.part.m.dir.pl.=perf.3 sg.:95.5; dai,perf.part.  
f.dir.sg.=perf.3 sg.:4.1;26.5;77.1; dînî,perf.part.f.dir.  
sg.=perf.3 sg.:71.2; dena,inf.obl.:53.4.  
deha: f., body,life; dir.sg.:51.3.  
dehî: f., body; dir.sg.:72.6.  
deṣ- (=dekh-): vb.tr., see,look at; -ai,pres.3 pl.:26.2;  
-â,perf.part.m.dir.sg.=perf.3 sg.:47.2; -e,perf.part.m.  
dir.pl.=perf.3 pl.:33.5; -i,abs.:43.5;51.6(-i kai);67.6;  
75.5;79.5.  
desa (=desa): m., region; obl.sg.:69.1;71.6;72.2;89.2.  
deṣâdeṣî (=dekhâdekhî): f., emulation; obl.sg.:65.3.  
Devâ: m., N.of a disciple of Payahârî Kṛṣṇa Dâsa; dir.sg.:  
39.5; obl.sg.:52.3.  
Devâcâraja: m., Devâcâryya; dir.sg.:35.2.  
devala (=devâlaya): m., temple; dir.sg.:43.5.  
Devala: m., N.of a sage; dir.sg.:12.3.  
Devî: f., goddess,epithet of Durgâ; obl.sg.:77.1.  
dhâ-: vb.intr., run; -yo,perf.3 sg.m.:34.5; -ye,perf.3 pl.m.:52.5.  
dhâma: m., dwelling; obl.sg.:27.1.  
dhana: m., wealth; dir.sg.:37.5; obl.sg.:95.2.

- Dhanâ: m., N.of a disciple of Râmânanda; dir.sg.:36.3; obl.sg.:62.I.
- dhanuka: m., bow; obl.sg.:83.4.
- Dhanvantara: m., Dhanvantari, an incarnation of Viṣṇu; obl.sg.:5.4.
- dhanya: adj., auspicious; m.obl.sg.:62.I.
- dhar-: vb.tr., place, put on; -ai, pres.3 sg.:53.6;74.6; -au, impv.2 pl.:5.6; -yo, perf.part.m.dir.sg.=perf.3 sg.:35.6; 38.2;78.6; -yau, perf.part.m.dir.sg.=perf.3 pl.:16.I; -e, perf.part.m.dir.pl.=perf.3 sg.:56.2; =perf.3 pl.:28.I; -î, perf.part.f.dir.sg.=perf.3 sg.:9.I; =perf.3 sg.:55.6; =perf.3 pl.:72.6; -ana, inf.:52.6; -i, abs.:51.4;61.5.
- dhâr-: vb.tr., hold, uphold; -yo, perf.part.m.dir.sg.=perf.3 sg.:59.3;84.2; -yau, perf.part.m.dir.sg.=perf.3 pl.:31.3; -î, perf.part.f.dir.sg.:46.I; -i kai, abs.:36.6.
- dhara: adj.ifc., bearing; m.dir.sg.:80.I; m.dir.pl.:24.5.
- Dharâ: m., Dharânanda, one of the nine Nandas; dir.sg.:22.2; syn.:Dharânamda.
- dhârâdhara: m., cloud; dir.sg.:41.5.
- Dharamânamda; m., Dharmânanda, one of the nine Nandas; dir.sg.:21.5.
- Dharânamda: m., N.of one of the nine Nandas; dir.sg.:21.2; syn.:Dharâ.
- dhârî: adj.ifc., bearing; m.dir.sg.:86.6;90.5; m.dir.pl.:73.3.
- dhârî: f., line, streak; dir.sg.:81.5.
- dharma: m., righteousness, religion; dir.sg.:28.6;47.2;51.3; 60.2; obl.sg.:7.6;17.6;45.1;57.1;71.5; obl.pl.:75.3; ibc.:69.4.
- dharmapâlaka: adj., observing the law; m.dir.sg.:42.I.

Dharmapâlaka: m., Dharmapâla, a companion of Râma; dir.sg.:I9.4.

dharmasarûpa (=svarûpa): m., the righteous one, Yama; dir.

sg.:7.3.

dharttî: adj., putting; m.dir.pl.:27.5.

dhenâ: f., cow; dir.sg.:63.6.

dhenupada: m., the cow's footprint; dir.sg.:6.2.

dhî: f., knowledge; dir.sg.:I8.6;32.6.

dhîra: adj., firm; m.dir.sg.:80.3;9I.I;93.6; m.dir.pl.:69.5.

Dhr̥stî: m., N. of a minister of Dasaratha; dir.sg.:I9.2.

Dhruva (I): m., N. of an incarnation of Visnu; dir.sg.:9.4;I5.4;

obl.sg.:5.4.

Dhruva (2): m., Dhruvananda (q.v.); dir.sg.:22.2.

Dhruvanamda: m., N. of one of the nine Nandas; dir.sg.:2I.2;

syn.:Dhruva.

dhujâ (=dhvajâ): f., banner; dir.sg.:6.2.

dhujî: m., standard-bearer; dir.sg.:57.I.

dhûri: f., dust; dir.sg.:I2.I.

dhuvâ-: vb.tr., cause to be washed; -ye, perf. part. m. dir. pl. = perf.

3 sg.:56.5.

dhvaja: m., banner; obl.sg.:86.5.

dhvajâ: f., banner; dir.sg.:86.I.

dhvâmta: m., darkness; obl.sg.:78.I. dhyâ-: vb.tr., meditate; -iye, impv.  
2pl.:80.I.

dhyâna: m., meditation; dir.sg.:27.3;57.2; obl.sg.:I6.I.

dîchita (=dîksita): m., consecrated (disciple); obl.sg.:79.4.

diggaja: m., either of the (four) elephants which support the

world; dir.pl.:32.I.



dīksā: f., consecration; dir.sg.:77.I.

Dilīpa: m., N.of a sage; dir.sg.:12.4.

dina: m., day; obl.sg.:34.6;40.2;64.4;67.3(\*hi);74.4; obl.pl.:54.3.

dīna: m., distressed; obl.pl.:82.4.

dinakara: m., sun; obl.sg.:20.2;38.6.

dīpa (=dvīpa): m., island; obl.sg.:25.I;26.I; obl.pl.:24.I.

dīpati (=dīpata,=dīpti): f., light,splendour; obl.sg.:14.4.

disā- (=dikhā-,=dekhā-): vb.tr., show; -yo,perf.part.m.dir.sg.=

perf.3 sg.:47.4;60.3;85.5; -ī,perf.part.f.dir.sg.=perf.3 sg.:

59.5.

disi (=disa): f., region,direction; obl.pl.:72.I.

disti (=dr̥sti): f., vision; obl.sg.:73.4.

Divākara: m., N.of a disciple of Agra Dāsa; dir.sg.:78.I.

divi: adj.abc., of the sky,celestial; 73.4.

divya: adj., divine; m.dir.sg.:95.3

donā: m., N.of a flower,species of Artemisia; dir.sg.:50.3.

drav-: vb.intr., flow; -ata,impf.part.m.dir.sg.:64.4.

dravya: m., object,matter; obl.sg.:51.3.

dr̥r̥ha: adj., firm,able; m.dir.sg.:26.6;75.3;81.6;94.6; m.obl.sg.:

56.5;93.3; f.dir.sg.:48.6;76.4; f.obl.sg.:58.I.

dr̥rhā-: vb.tr., strengthen; -ī,perf.part.f.dir.sg.=perf.3 sg.:35.2.

dr̥rhāi: f., strength; dir.sg.:34.2.

dr̥stāmta: m., example; dir.sg.:85.5.

dr̥sti: f., sight,look; obl.sg.:20.I.

Drumila: m., N.of a yogesvara; dir.sg.:13.5.

duhkara (=duṣkara): adj., difficult; m.dir.sg.:84.5.

dur-: vb.intr., be hidden; -i,perf.3 sg.f.:75.6.

Duragâ: f., Durgâ; dir.sg.:67.I; syns.:Bhavânî,Devî,Kâlikâ.

durita: m., sin; dir.pl.:72.5.

durlabha: adj., hard to obtain; m.dir.sg.:88.I.

Durvâsâ: m., Durvâsa, a sage; dir.sg.:I6.5.

duṣa (=dukha): m., pain; dir.sg.:66.4.

dusta: adj., bad; m.dir.sg.:55.3; m.dir.pl.:55.6.

dustara: adj., difficult of passage; m.dir.sg.:I9.6.

Duvida (=Dvivida): m., N.of an ally of Râma; dir.sg.:20.3.

Dvâpara: m., the third age of the world; dir.sg.:79.6.

dvâra: m., door; obl.sg.:9I.6.

dvârapâla: m., gate-guard; obl.pl.:27.I.

Dvivida: cf.Duvida.

ekânta: m., solitary place; obl.sg.:66.4.

ekatva: m., unity,identity; obl.sg.:45.2.

gâ-: vb.tr., sing; -ya(=-i,=hi),impv.2 sg.:4.I; -iye,impv.

2 pl.:80.6; -yo,perf.part.m.dir.sg.=perf.3 sg.:47.5;60.2;

78.5(-yâ);85.4; -î,perf.part.f.dir.sg.:54.5; -î,perf.part.

f.dir.pl.=perf.3 sg.:74.2; -i,abs.:37.5;70.5(-ya); (cf.gâv-).

Gadâdhârî: m., Gadâdhara Dâsa; dir.sg.:39.4.

gadagada: adj., rejoicing; m.dir.sg.:85.3; f.dir.sg.:74.5.

Gâdhi: m., N.of a royal sage; dir.sg.:I2.2.

gadita (=Skt.): adj., spoken; m.obl.sg.:58.I.

Gaesa: m., Gayesa, a disciple of Anantânanda; dir.sg.:37.2.

gah-: vb.tr., seize; -yo,perf.part.m.dir.sg.=perf.3 sg.:58.I;

=perf.3 pl.:56.6; -î,perf.part.f.dir.sg.=perf.3 sg.:63.3.

- Gai: m., Gaya, a sage; dir.sg.:12.2.
- gaja: m., elephant; dir.sg.:9.5; obl.sg.:95.1(+hi).
- gaman- (=gamana k°.): vb.intr., go; -e,perf.3 pl.m.:66.2.
- gamana: m., act of going; dir.sg.:34.2.
- gambhîra: adj., thoughtful; m.dir.sg.:82.1;93.1; f.dir.sg.:48.1.
- Gamdhamâdana: m., N.of a monkey; dir.sg.:20.5.
- gamdharva: m., celestial musician; dir.sg.:91.4.
- ganga: m., river; dir.sg.:48.3.
- Gangâ: m., Gaṅgâ Dâsa; dir.sg.:39.5; obl.sg.:39.5.
- Gangâ: f., the Ganges; obl.sg.:34.4; syn.:Viṣṇupadî.
- Gangala: m., Gaṅgala; dir.sg.:82.1.
- Gāngeya: m., lit.'son of the Ganges', Bhîṣma; dir.sg.:40.1.
- gamj-: vb.tr., destroy; -yau,perf.part.m.dir.sg.=perf.3 sg.:40.1.
- gâna: m., singing, song; obl.sg.:88.2;91.4.
- Garga: m., N.of a sage; dir.sg.:16.3.
- gârhâ: m., coarse cloth; -ho,dir.sg.:56.6;58.1.
- gârhâ: adj., thick, steady; -hî,f.dir.pl.:69.2.
- Garura: m., Garuda; dir.sg.:9.2;17.4(Garuda Purâṇa);71.1;  
syn.:Vainateya.
- gâthâ: f., verse, song; dir.pl.:54.5.
- gati: f., going, happiness; dir.sg.:59.4; ibc.:72.3.
- gaû: f., cow; dir.sg.:53.1; obl.sg.:43.3.
- gauna (=gavana,=gamana): m., act of going; dir.sg.:40.5.
- gaura: adj., fair-complexed; m.obl.sg.:81.6.
- Gaura: m., a division of central Bengal; ibc.:72.2;89.2.
- gaurî: f., N.of a musical mode; dir.pl.:64.2.

Gautama: m., N.of a yogî; dir.sg.:I6.3.

Gautamî: adj., (code)of Gotama; f.dir.sg.:I8.4.

gâv-: vb.tr., sing; -û,pres.I sg.:I0.6; -ai,pres.3 sg.:7.4;

77.3; -te(=gâte),impf.part.m.dir.pl.:2.2; (cf.gâ-).

Gavâcha: m., Gavâkṣa,a monkey-chief; dir.sg.:20.5.

Gavai: m., Gavaya,a monkey-chief; dir.sg.:20.5.

gaya (=gaja): m., elephant; obl.pl.:89.3.

Gayesa: cf.Gaesa.

Ghamamḍî: m., N.of a Vṛndâvana Vaiṣṇava; dir.sg.:94.6.

ghana: m., cloud; dir.sg.:76.I.

Ghana Syâma: m., Ghana Syâma,a son of Viṭṭhala Nâtha; dir.sg.:80.5.

ghara: m., house; obl.sg.:58.5;62.2;67.5.

gharahari: m., husband; dir.sg.:36.3(spurious).

gharani (=nî): f., wife; obl.sg.:66.6.

ghâsa: f., grass,straw; obl.sg.:43.6.

ghaṭa: adj., diminished,less; m.dir.pl.:56.3.

ghoṣa: m., cowpen; dir.sg.:79.5; obl.sg.:22.6.

ghṛta: m., clarified butter; obl.sg.:52.6.

girâ: f., language,poetry; dir.sg.:48.3;52.I;74.5;84.6; obl.

sg.:58.5.

Giradhara: m., Giridhara,a son of Viṭṭhala Nâtha; dir.sg.:80.2.

Giridharana (=dhârî): m., lit.'mountain-holder',Kṛṣṇa;dir.sg.:8I.I.

Gîta Govimda: m., N.of a poem; dir.sg.:44.2; syn.:Aṣṭapadî.

godhûma: m., wheat; dir.sg.:62.2.

gohana: m., associate; dir.sg.:53.I.

Gokula: m., N.of the country around Vṛndâvana; obl.sg.:79.4.

Gokūla Nātha: m., N.of a son of Viṭṭhala Nātha; dir.sg.:80.3.

gopa: m., cowherd; dir.sg.:22.2; obl.sg.:2I.I;74.2; dir.pl.:22.I.

Gopāla (I): m., N.of Kṛṣṇa; obl.sg.:8I.4.

Gopāla (2): m., Gopāla Dāsa; dir.sg.:39.4.

Gopāla Bhaṭṭa: cf.Bhaṭṭa Gopāla.

gopura: m., gate; obl.sg.:3I.2.

gopya: adj., apt to be cherished; m.dir.pl.:87.2.

gotrī: m., parentage,relatives; dir.pl.:92.5.

Govardhana dhara: m., lit.'bearing the Govardhana hill',Kṛṣṇa;  
dir.sg.:80.I.

Govimda (I): m., N.of Kṛṣṇa; dir.sg.:56.2;84.6; obl.sg.:II.3;39.6.

Govimda (2): m., N.of a son of Viṭṭhala Nātha; dir.sg.:80.2.

grāha: m., crocodile; dir.sg.:9.5.

gramtha: m., literary work; dir.pl.:70.4; obl.pl.:47.5.

gramtha (= granthī): f., knot; dir.sg.:93.6.

gramthi (= granthī): f., knot; dir.sg.:59.I.

grha: m., house; dir.sg.:66.2.

grīvā: f., neck,throat,voice; obl.sg.:6I.5;85.3.

Grīvahaya: m., Hayagrīva (q.v.),N.of Viṣṇu; dir.sg.:25.6.

guh-: vb.tr., thread,string; -yo,perf.part.m.dir.sg.=perf.3 sg.:  
92.6.

Guha: m.,N.of a sage; dir.sg.:I2.4.

guna (=gūṇa): m., quality,virtue; dir.sg.:78.5;84.2; obl.sg.:

73.5;88.2; dir.pl.:6I.5;69.4;73.6; obl.pl.:37.3;64.5;73.6;8I.2.

guru: m., teacher,master; dir.sg.:34.2;56.2;I.I;obl.sg.:29.2;

58.5;64.3;8I.2; ibc.:58.I.

gurubam̐dhu: m., fellow-disciple; dir.pl.:32.4.

gurudeva: m., respectable master; obl.sg.:31.4.

gusâi (=gosâi): m., religious leader; dir.sg.:93.I; obl.sg.:90.I.

gvâla: m., cowherd; dir.pl.:22.5.

ham̐di: f., earthen pot; dir.sg.:63.3.

ham̐sa: m., swan, devotee; dir.pl.:51.4; -ni, obl.pl.:59.3.

Ham̐sa: m., N. of an incarnation of Viṣṇu; obl.sg.:5.3.

Hanumam̐ta: m., Hanumân; dir.sg.:9.3;83.6.

Hanumâna: m., Hanumân; -â, dir.sg.:15.2(+met.length.); syns.:

Hanumam̐ta, Kapi, Kapîśvara, Kesari aurasa.

Hanumata: m., Hanumân; dir.sg.:68.6.

har-: vb.tr., take away, destroy; -ata, impf.part.f.dir.sg.:76.5.

hara (=harana): m., seizing; obl.sg.:49.2.

harâ: adj., green; -rî, f.obl.sg.:65.6.

hâraka: m., seizer; dir.pl.:82.3.

harana (=na): m., seizing; dir.sg.:13.6;30.6; obl.sg.:54.I;64.I.

harasata (=harsita): adj., rejoiced; m.obl.sg.:76.3.

hârâvali (=lî, Skt.): f., string of pearls; dir.sg.:46.3.

hari: m., monkey; ibc.:20.2.

Hari (1): m., the Lord(Viṣṇu, Kṛṣṇa or Râma); dir.sg.:3.2;9.6

(+met.length.);10.I;25.4;28.I;33.I;46.4;50.5;53.3;56.I;63.I;

71.3;84.6;87.I; obl.sg.:5.3;7.4;9.I;12.I;15.I;24.6;27.I;

37.6;39.3;40.5;41.I;48.6;51.I;57.2;61.3;64.5;70.3;73.4;75.3;

77.I;82.I;86.4;94.5;95.3(+hî); (cf.also Narahari).

Hari (2): m., N. of a yogesvara; dir.sg.:13.2.

hârî: m., seizer; dir.pl.:8.3.

Haricāṇḍa: m., Hariscandra, a king; obl.sg.:II.4.

Haridāsa: m., servant of the lord; dir.sg.:48.4; dir.pl.:  
3.2;62.2; obl.pl.8I.6.

Hari Dāsa: m., Hari Dāsa (Rasika); obl.sg.:9I.I.

Harijana: m., worshipper of the lord; dir.sg.:2.2;5I.6; dir.  
pl.:33.4;53.2; obl.pl.:2.2.

Haripriya: m., N.of Rasika Murāri's preceptor; obl.sg.:95.6.

Haripura: m., Viṣṇu's paradise, heaven; obl.sg.:33.4.

Hari Rāma Haṭhīle: m., N.of a saint; dir.sg.:85.I.

Harivamśa Gusāfi: m., (Hita)Harivamśa Gusāfi; obl.sg.:90.I; syn.:  
Vyāsa suvana(90.6).

Hari Vyāsa: m., N.of a disciple of Bhaṭṭa; dir.sg.:77.I.

hariyā: m., verdure; dir.sg.:28.5.

Hariyānamda: m., N.of a successor of Rāmānuja; dir.sg.:35.2.

Hārttika (=Hāritaka): adj., (code)of Hārīta; f.dir.sg.:I8.2.

hāsi (=sī): f., laughter; obl.sg.:56.4.

hastāmala (=hasta-āmalā): m., something clear; dir.sg.:40.4;93.5.

hātha: m., hand; dir.sg.:46.4.

haumsa: f., desire; dir.sg.:67.4.

haya: m., horse; obl.pl.:89.3.

Hayagrīva: m., N.of an incarnation of Viṣṇu; obl.sg.:5.4;

(cf.Grīvahaya).

Hema: m., Hema Dāsa; dir.sg.:39.5.

heta: m., reason, cause; obl.sg.:76.4.

Himdū: m., Hindu; obl.pl.:60.4.

Hiranākusa: m., Hiranyakasipu; dir.sg.:49.4.

Hiranya: m., N.of an island in Jambû; obl.sg.:25.3.

Hiranyakasipa (=pu): m., father of Prahlâda; obl.sg.:85.5.

Hiranyakasipu: cf.Hiranâkusa,Hiranyakasipa.

hita: m., benefit,friendship; dir.sg.:70.1; obl.sg.:50.6;

51.3;52.3;56.4;60.5;63.6.

Hita: cf.Harivamsa Gusâi.

hiya: m., heart; obl.sg.:46.5;95.3; obl.pl.:38.6.

hiyo (=hiyâ): m., heart; dir.sg.:70.6;85.6.

ho-: vb.intr., be,become; haü,pres.Isg.:22.1; huto(=thâ),impf.

3 sg.m.:74.3; hute(=the),impf.3 pl.m.:66.4;89.2; haü,sub-

junct.I sg.:13.1; -ya,subjunct.3 sg.:33.1;56.1; ho,sub-

junct.3 sg.:66.3; -ta(=-tâ),impf.part.m.dir.sg.:83.5;

-i(=-tâ),impf.part.m.dir.sg.:49.4; -ti,impf.part.f.dir.sg.:

43.4; hvai,abs.:31.2;35.1;60.6;63.4;70.1.

hotâ: m., sacrificing priest; dir.sg.:13.4.

hrda: m., heart; obl.sg.:8.6.

hrdai (=hrdaya): m., heart; obl.sg.:34.3;46.3;73.4;76.3;84.4;90.2.

ibha: m., elephant; dir.pl.:32.2.

Ikṣvâku; m., N.of a yogî; dir.sg.:12.2.

Ilâpatra (=Elâpatra,=Elâpautra): m., N.of a serpent; dir.sg.:27.2.

Ilâvartta: m., Ilâvrta,a continent in Jambû; obl.sg.:25.2.

Indirâ: f., N.of Lakṣmî; obl.sg.:32.6.

Imdradhanu: m., bow of Indra,rainbow; dir.sg.:6.5.

Indra: cf.Surapati.

iṣṭa: adj., beloved; m.dir.sg.:70.6; m.dir.pl.:92.1.

Īsvara: m., master,N.of Śiva; obl.sg.:42.6.



itihâsa: m., history; obl.sg.:3.1.

iva: ind., thus, like; 25.3.

jâ-: vb.intr., go; jai hõ, fut.1 sg.:58.2; -î(-ya), subjunct.

3 sg.:46.5; -ta, impf.part.m.dir.pl.:33.5; gae, perf.3 pl.m.:

11.3;26.4; gaye, perf.3 pl.m.:71.3; -ya, abs.:55.3.

jaba: adv., when; 63.5.

Jâbâli: m., N.of a sage; dir.sg.:16.6(spurious).

jâc- (=yâc-): vb.tr., want, ask; jâci hau, fut.1 sg.:11.1;

-i, abs.:78.5.

Jadu: m., Yadu, a king; dir.sg.:12.4.

Jadu Nâtha: m., Yadu Nâtha; dir.sg.:80.4.

Jaduvâra (=Yadu-): m., lit.'the best of Yadu's race', N.of Kṛṣṇa;

dir.sg.:37.5.

jâg-: vb.intr., awake; -i pare, cpd.vb., perf.3 pl.:31.3.

jaga: m., world; dir.sg.:5.2;12.6;15.3;50.2;80.6; obl.sg.:

8.3;21.5;36.1;54.5;60.1;63.1;70.1;75.2.

Jagannâtha: m., Lord of the universe, (Viṣṇu or Kṛṣṇa); obl.sg.:

70.6;71.4.

jagata: m., world, universe; obl.sg.:13.6;31.1;33.6;60.6;62.6;

85.6;86.1.

jai (=jaya, q.v.): exclam., hail; 70.5;84.6.

Jai Deva: m., Jaya Deva, a Sanskrit poet; dir.sg.:44.1; syn.:

Padmâ pati(44.6).

Jaimala: m., Jayamala, a king of Meratâ; obl.sg.:52.5.

Jaina: m., a Jain; dir.pl.:42.3.

Jaina: adj., Jain, of the Jainas; m.dir.sg.:51.3.

- jaiti (Mo.Hi.:jaya hotâ hai): victorious be; 70.5.
- Jajâti: m., Yayâti, a king; dir.sg.:12.4.
- jajña (=yajña): m., sacrifice; dir.sg.:60.3; ibc.:10.5.
- Jajña (=Yajña): m., N.of an incarnation of Visnu; obl.sg.:5.4.
- jajñapatni: f., a sacrificer's wife; dir.pl.:10.5.
- Jâjñavalka: m., Yâjñavalkya, a sage; dir.sg.:12.6.
- Jâjñavalka: adj., of Yâjñavalkya; f.dir.sg.:18.3.
- jala: m., water; dir.sg.:93.1; obl.sg.:69.2.
- jama (=yama): m., restraining, penance; ibc.:26.3.
- Jâmadagni: m., son of Jamadagni, Parasurâma(q.v.); dir.sg.:16.6.
- jâmâta (=tâ): m., son-in-law; obl.sg.:33.1.
- Jâmavamta: m., Jâmbavân; dir.sg.:9.3; syn.:Rikṣapati.
- Jambû: m., Jambu, a division of the earth; dir.sg.:24.2.
- jambuphala: m., rose-apple, fruit; dir.sg.:6.3.
- Jâmî (=Yâmî, =Yâmya): adj., (code) of Yama; f.dir.sg.:18.2.
- jamjâlî: adj., troublesome; m.dir.sg.:47.1.
- Jâmunamuni: m., Yâmunamuni, also called Yâmunâcârya; dir.sg.:30.6.
- jân-: vb.tr., know, learn; -ai, pres.3 sg.:24.3; 50.2(-e); 82.3;  
-aī, pres.3 pl.:49.1; -i hai, fut.3 sg.:90.1; -a, impv.2 sg.:  
7.6; -iye, impv.2 pl.:63.1; -e, perf.part.m.dir.pl.:87.3;  
=perf.3 sg.:56.2; 86.4; -i, abs.:50.1(-i kaī); 51.5.
- jana: m., person, people; obl.sg.:52.3; dir.pl.:72.4; -ni,  
obl.pl.:36.6; 46.3.
- jâna (=jñânî): adj., knowing, wise; -â, dir.pl.:15.3(+met.length.).
- janaka: adj., generating; m.dir.sg.:44.6.
- Janaka: m., father of Sîtâ; dir.sg.:7.3; syn.:Mithalesa.

janâv- (= janâ-); vb.tr., inform,tell; -e,perf.part.m.dir.pl.=  
perf.3 sg.:57.2.

jâni: adj., knowing; m.dir.sg.:34.5.

janma: m., birth,life; dir.sg.:11.1; obl.sg.:28.6;73.5;84.3.

jap-: vb.tr., repeat silently; -ata,impf.part.m.dir.sg.:91.2.

japa: m., silent repetition; dir.sg.:68.3.

jasā (=yasa): m., fame,glory; dir.sg.:7.4;10.6(jasai);30.4;70.3;2.2;4.1;  
80.6; obl.sg.:12.6; ibc.:80.3.

Jasodâ: f., Yasodâ,foster-mother of Kṛṣṇa; dir.sg.:22.2; obl.sg.:82.5.

Jasû Svâmi: m., Jasû Svâmî,a worshipper of Kṛṣṇa; obl.sg.:54.2.

jatana (=yatna): m., effort,endeavour; dir.sg.:31.1.

jâtana (=yâtanâ): f., pain; obl.pl.:26.3.

jathâ (=yathâ): adv., thus; 89.5.

java (=yava): m., barley-corn; dir.sg.:6.2.

jaya: exclam., hail; 5.1; syn.:jai.

Jaya: m., N.of an attendant of Viṣṇu; dir.sg.:8.2.

jayâ: adj., victorious; jayo,m.dir.sg.:66.6.

Jaya Deva: cf.Jai Deva.

Jayanta: m., Jayanta,a son of Indra; dir.sg.:19.2.

Jayantî: f., Jayantî,mother of the nine yogesvaras; obl.sg.:13.6.

jetâ: m., victor,conqueror; dir.sg.:10.2;19.5;~~38~~ dir.pl.:38.5.

jëv- (=jev-): vb.tr., eat; -ata,impf.part.m.dir.pl.:33.5.

jharaghara (=gharajhara): f., heavy rain; obl.sg.:67.2.

jina: ind., not; 66.3.

jît-: vb.tr., conquer; -e,perf.part.m.dir.pl.=perf.3 sg.:75.4.

jiteka: rel.pron., as many(much)as; m.dir.pl.86.4.

jīva: m., lifē; obl.sg.:47.1.

Jīva: m., N.of a follower of Caitanya; dir.sg.:93.1;94.6.

jivâ-: vb.tr., resuscitate; -î,perf.part.f.dir.sg.=perf.3 sg.:  
54.4; -ya(=-e),abs.:43.3(cf.Varma,nr.221).

Jīvâ: m., N.of a disciple of Kabîra; dir.sg.:69.1.

jīvani (=-na): m., life; dir.sg.:46.3.

jñâna: m., knowledge; dir.sg.:32.5; obl.sg.:87.6.

Jñâna Deva: m., N.of a follower of Viṣṇu Svâmî; obl.sg.:48.1.

jñânî: adj., possessing religious wisdom; m.dir.sg.:45.3.

jñâti: m., relative; obl.pl.:59.5.

joga (=yoga): m., penance; dir.sg.:60.3.

Joga (=Yogasâstra): m., the Yoga system of philosophy; obl.sg.:  
40.4(ifc.).

Jogânamda: m., Yogânanda, a disciple of Anantânanda; dir.sg.:37.2.

jogesvara (=Skt.yogesvara): m., principal yogî; dir.sg.:77.5;  
dir.pl.:10.2; obl.pl.:13.1.

ju (=jû,q.v.): ind., Sir, lord; 80.2;80.4;80.5;92.5.

jû: ind., Sir, lord; 80.2.

judha (=yuddha): m., war; obl.sg.:52.5.

juga (=yuga): m., age(of the world); obl.pl.:52.1; -ni,obl.pl.:  
55.1; (cf.also Kalijuga).

jugala (=yu-): m., pair, couple; obl.sg.:91.2;93.3.

Jugala Kisora Bhṛtya: m., N.of a Vṛndâvana Vaiṣṇava; dir.sg.:94.6.

jutâ- (=jutavâ-): vb.tr., cause to be engaged; -ye,perf.part.m.  
dir.pl.=perf.3 sg.:54.3.

jûthapâla (=yûtha-): m., troop-leader; dir.pl.20.6.

kabahû: adv., ever; 83.5;93.2.

Kabîra: m., N.of a disciple of Râmânanda; dir.sg.:36.2;60.I;  
obl.sg.:68.I;

kacha: m., tortoise,incarnation of Viṣṇu; dir.sg.:92.2; syn.:  
kamatha.

kachu (=kucha): adj., somewhat; m.dir.sg.:83.3.

kah-: vb.tr., tell,call; -ö,pres.I sg.:50.2; -i hö,fut.I sg.:  
58.3; -ata,impf.part.f.dir.pl.:50.5; -â,perf.part.m.dir.  
sg.=perf.3 sg.:46.5; -yo,perf.part.m.dir.sg.=perf.3 sg.:  
57.6;58.2;58.6;61.3;68.6; -ai,perf.part.m.dir.pl.:32.6; =perf.  
3 pl.:71.6; -i,abs.:47.4;55.4;68.4; -anu(=-ana),inf.:15.6.

kâjâ: m., work,purpose; obl.sg.:20.6;26.4;51.4;63.2.

kâjî: m., Muhammedan law-officer; dir.sg.:75.5.

kalâ: f., art; obl.sg.:86.2;91.4.

kâla: m., time,age; dir.sg.:41.I; obl.sg.:36.6;40.I;63.4.

Kalamkî: m., Kalkî,incarnation of Viṣṇu; obl.sg.:5.3.

kalasa (=sa): m., pitcher; dir.sg.:6.3.

Kali (=Kaliyuga): m., the fourth or present age of the world;  
obl.sg.:38.I;47.I; (cf.Kalijuga).

Kalijuga (=Kaliyuga): m., the fourth or present age of the world;  
obl.sg.:28.I;42.I;49.I;55.I;74.I;79.6;82.6; (cf.Kali).

Kâlikâ: f., Kâlî,wife of Śiva; dir.sg.:67.6.

kalpataru: m., wishing-tree; dir.sg.:28.2.

Kalyâna: m., Kalyâna Dâsa; dir.sg.:39.5.

Kâma: m., Kâmadeva,a form of Viṣṇu; dir.sg.:25.6.

Kamadhuja: m., Kâmadhvaja; obl.sg.:52.4.

- kamala: m., lotus; dir.sg.:6.2; obl.pl.:34.5; ibc.:38.6;55.I.  
Kamala: m., Kambala, a Nâga chief; dir.sg.:27.4.  
Kamalâ: f., N.of Laksmî (q.v.); dir.sg.:9.2;14.3;25.6.  
Kamalâkara Bhaṭa: m., Kamalâkara Bhaṭṭa; dir.sg.:86.I.  
Kamalanaina (=nāyana): m., Lotus-eyed, N.of Râma; dir.sg.:55.I.  
kamatha: m., tortoise, incarnation of Viṣṇu; obl.sg.:5.I; syn.:kacha.  
Kambala: m., cf.Kamala.  
kaṁcana (=kañcana,=kâñcana): m., gold,wealth; ibc.:24.5.  
kaṁda: m., cloud; dir.sg.:76.6.  
kâṁda: m., separate department or subject; dir.pl.:45.2.  
Kaṁhara: m., Kânhara Dâsa; dir.sg.:39.6.  
kaṁja: m., lotus; obl.pl.:64.6(ific.).  
kâni: f., regard; dir.sg.:60.I.  
kanyâ: f., daughter; obl.sg.:5I.6.  
kapata: m., fraud; obl.sg.:5I.3.  
kapi: m., monkey, N.of Hanumân; dir.sg.:25.5;52.4.  
Kapiladeva: m., Kapila, incarnation of Viṣṇu; dir.sg.:7.2; obl.sg.:5.5.  
Kapîsvara: m., Monkey-lord, N.of Hanumân; dir.sg.:14.4.  
kar-: vb.tr., make, do; -ai, pres.3 sg.:44.4;73.I;85.4; -ai,  
pres.3 pl.:1.2;19.I; -i, impv.2 sg.:65.4; -au, impv.2 pl.:  
5;5;14.I(-o),20.I; -ata, imperf.part.m.dir.sg.:4I.4;7I.4;  
88.5;90.3; =dir.pl.:62.4; kiyo, perf.part.m.dir.sg.:87.I;  
=perf.3 sg.:3I.I;34.2;36.I;40.4;45.I;5I.I;6I.6;70.I;72.2;79.6;  
84.5;95.6; =perf.3 pl.:3.I;55.3;89.6;94.I; kîno, perf.part.  
m.dir.sg.=perf.3 sg.:49.2;63.2;66.5;93.5; =perf.3 pl.:89.4;  
kiye, perf.part.m.dir.pl.=perf.3 sg.:87.3;88.6; =perf.3 pl.:

10.5;55.6; -î,perf.part.f.dir.sg.: =perf.3 sg.:35.4;55.I;  
65.I; =perf.3 pl.:82.3; kî;perf.part.f.dir.sg.: =perf.3 pl.:  
59.6; kîñî,perf.part.f.dir.sg.:65.5; =perf.3 sg.:71.3;  
-i,abs.:31.I;38.3;40.5;41.2(+âye,cpd.vb.);41.6;49.3;56.3;73.I;  
75.4;86.4; kṛtya,abs.:33.3; -ana,inf.(vbl.n.):40.I;51.2;58.6.  
kara: m., hand; dir.sg.:46.5; obl.sg.:26.5;38.2;50.3;  
obl.pl.:79.3.  
kara: suffix(forming a noun of agency); m.dir.sg.:83.I;91.I;  
m.dir.pl.:39.I;69.6;82.4; (cf.also karu).  
karâ-: vb.tr., effect; -î,perf.part.f.dir.sg.: =perf.3 sg.:34.3.  
Karabhâjana: m., N.of a yogesvara; dir.sg.:13.2.  
karadâtâ: m., tax-payer; dir.sg.:67.1.  
kâraja (=kârya): m., work; obl.sg.:58.2.  
Karakotaka: m., Karkotaka,a Nâga chief; dir.sg.:27.5.  
Karamâ: m., Karmânanda,one of the nine Nandas; dir.sg.:21.5.  
Karamâ: f., Karmâ,a woman of Purî; obl.sg.:50.4.  
Karamacanda: m., Karmaçanda,a disciple of Anantânanda; dir.sg.:  
37.2; obl.sg.:78.6.  
kârana (=ana): m., cause,purpose; obl.sg.:47.I(+hi).  
karanî (=nî): f., action,deed; obl.pl.:40.5.  
karavâ: m., earthen pot; obl.sg.:89.5.  
Kardama: m., N.of a sage; dir.sg.:16.3.  
kârh-: vb.tr., draw,extricate; -i,abs.:43.4.  
kari (=kara): m., hand; dir.sg.:41.6.  
karma: m., act,destiny; dir.sg.:55.3;84.5; obl.sg.:28.6;73.5.  
Karmânanda: cf.Karamâ.

- karmātha: adj., active, energetic; m.dir.sg.:45.3.
- karu (=kara, q.v.): suffix (forming a noun of agency); m.dir.sg.:28.3.
- karunā: f., mercy; dir.sg.:5.5;14.1; obl.sg.:31.6;70.6; ibc.:72.3.
- karunālaya: adj., compassionate; m.dir.pl.:8.4.
- Karunāmṛta: m., Kṛṣṇakarnāmṛta, N. of a Skt. work; dir.sg.:46.2.
- Kāsamīra (=Kasmīra): m., Cashmere; obl.sg.:75.2.
- kaśāya: m., impurity; dir.sg.:93.2.
- Kāśī: f., Benares; obl.sg.:35.4.
- kāṣṭha: m., wood; dir.sg.:52.4.
- Kasyapa: m., Kasyapa, a sage; dir.sg.:16.6; obl.sg.:78.6.
- kathā: f., story; dir.sg.:26.1;33.1;56.1;64.5; obl.pl.:17.5.
- kathita (=Skt. kathitam): m., tale; dir.sg.:17.6;70.2.
- Kātyāyana: adj., (code) of Kātyāyana; f.dir.sg.:18.4.
- Kauśārava: m., son of Kuśāru, Maitreya; dir.sg.:9.6.
- kavi: m., poet; dir.sg.:73.1; dir.pl.:44.1;76.3; ibc.:44.1.
- Kavi: m., N. of a yogesvara; dir.sg.:13.2.
- kavita (= -itta, q.v.): m., poem, poetry; dir.sg.:73.1;81.3.
- kavitta: m., poem, poetry; dir.sg.:46.2; (cf. also kavita).
- kāvya: m., poem; dir.sg.:44.3 (ifc.); obl.pl.:48.3.
- keli: f., play, sport; dir.sg.:46.6;91.3; obl.sg.:90.3.
- kesa (=kesa): m., hair; obl.sg.:52.3.
- Kesari: m., Kesari, father of Hanumān; obl.sg.:20.2.
- Kesau Bhaṭṭa: m., Kesava Bhaṭṭa; dir.sg.:75.1.
- Kesava: m., Kesava, N. of Kṛṣṇa; obl.sg.:10.5.
- Kesava Bhaṭṭa: cf. Kesau Bhaṭṭa.
- keta (=ketu): m., banner; dir.sg.:74.1.



Ketu: m., Ketumâla, a continent of Jambû; obl.sg.:25.6.

Kevala: m., N. of a disciple of Payahârî Kṛṣṇa Dâsa; dir.sg.:39.2.

Kîlha: m., N. of a disciple of Payahârî Kṛṣṇa Dâsa; dir.sg.:39.2;40.1.

Kimpurusa: m., Kimpurusa, a continent of Jambû; obl.sg.:25.5.

kîratana (=kîrtana): m., report, singing of hymns; obl.sg.:14.2.

kîrati (=kîrtti): f., glory; dir.sg.:11.6;15.6;27.2;37.5;42.5

(+hi);77.3; obl.sg.:5.2.

Kîratidâ: f., lit. 'giver of glory', Kîrti, mother of Râdhâ; dir.sg.:22.3.

kisora: m., youth, lad; obl.sg.:74.2.

kokakâvya: m., erotic poem; dir.sg.:44.3.

kopara (=khoparâ): m., shell, receptacle; dir.sg.:46.1.

koṭi: f., crore; dir.sg.:26.3; obl.sg.:47.5.

krama: m., chain, process, manner; obl.sg.:41.6;48.6.

Krauñca: cf. Kromca.

Kromca: m., Krauñca, one of the 7 islands of the earth; dir.sg.:24.3.

krpâ: f., mercy; dir.sg.:22.6;41.6;47.4;55.1; obl.sg.:7.1;

46.1;59.4;68.1.

krpanapâla (-na-): m., protector of the poor; dir.sg.:31.6.

krṣikâra: m., plougher, peasant; dir.pl.:62.4.

Kṛṣṇa: m., N. of an incarnation of Viṣṇu; dir.sg.:49.6; obl.sg.:

5.2;46.1;47.4;87.5;89.6; syns.:Giridharana, Gopâla, Govardhana

dhara(80.1);Govinda, Jaduvara, Kumja Vihârî, Nanda suta(76.6),

Nâtha, Prabhu, Râdhâ ravana(44.5;94.2), Râya Ranachora(53.5),

Sailakari, Syâma, Vibhu.

Kṛṣṇa Caitanya: m., N. of a reformer of Vaiṣṇavism; obl.sg.:72.1.

Kṛṣṇa Dâsa (1): m., N. of a disciple of Anantânanda; dir.sg.:

38.I;4I.6; syn.:Paihârî.

Kṛṣṇa Dâsa (2): m., N.of a disciple of Vallabha; obl.sg.:8I.I.

Kṛṣṇa Dâsa (3): m., Kṛṣṇa Dâsa Brahmâcârî; dir.sg.:94.5.

Kṛṣṇa Dâsa Pamdita: cf.Pamdita.

krta: adj., made,proper,fit; m.dir.sg.:34.I;4I.4;43.6; f.dir.  
sg.:I8.5.

krtajña: adj., grateful; m.dir.pl.:72.3.

Kṛtya: m., duty; dir.sg.:7I.3.

kuari (=kumarî): f., maiden,daughter; dir.sg.:22.3; obl.pl.:50.5.

kuhara: m., pit,cave; obl.pl.:28.5.

kuj-: vb.intr., decay, vanish; -î, perf.3 sg.f.:57.6.

Kulasekhara: m., N.of an Âlvâr; syn.:ika bhûpa(49.2).

kulisa (=sa): m., thunderbolt; dir.sg.:6.2.

kumdana: m., fine gold; obl.sg.:47.3.

kumja: m., tree,grove; obl.pl.:89.5; ibc.:90.3;9I.2.

Kuntî: f., Kuntî; dir.sg.:9.6.

Kumuda (I): m., N.of an attendant of Viṣṇu; dir.sg.:8.4.

Kumuda (2): m., N.of a monkey-hero; dir.sg.:20.4.

Kumudâkṣa: m., N.of an attendant of Viṣṇu; dir.sg.:8.4.

Kûrama: m., the Kûrma Purâna; dir.sg.:I7.3.

kûrma: m., tortoise,an incarnation of Viṣṇu; dir.sg.:25.3;syn.:

Kûrama.

Kuru: m., N.of a continent in Jambû; obl.sg.:25.4.

Kurutâraka: m., N.of a disciple of Râmânuja; dir.sg.:3I.5.

Kusa: m., N.of one of the 7 islands of the earth; dir.sg.:24.3.

kuta: m., water-pot; dir.pl.:56.4.

- kutarkî: adj., wrongly reasoning; m.dir.pl.:42.3.
- kuthâra: m., axe; dir.sg.:75.3.
- kutumba: m., family, kinsfolk; dir.sg.:33.3.
- lâ-: vb.tr., bring, apply; -ye, perf.3 pl.m.:4I.3;92.4; (cf.lyâ-).
- lâbha: m., acquisition; dir.sg.:89.5.
- Ladû: m., N.of a bhakta; dir.sg.:67.6.
- lag-: vb.intr., be applied, begin; -ata, impf.part.m.obl.sg.:7I.2;  
-î, perf.3 sg.f.:67.4.
- lâg- (=lag-, q.v.): vb.intr., be applied, begin; -e, perf.3 pl.m.:  
55.2; -î, perf.3 sg.f.:40.2;93.2.
- lagâ-: vb.tr., apply; -yo, perf.part.m.dir.sg.=perf.3 sg.:63.4;  
-ya, abs.:9I.5.
- lah-: vb.tr., find, obtain; -aî, pres.3 pl.:23.6; -yo, perf.part.  
m.dir.sg.=perf.3 sg.:68.I.
- lajyâ (=lajjâ): f., shame, modesty; dir.sg.:9.6.
- lakarî (=rî): f., timber; dir.sg.:67.2.
- Laksadhâ: adj., possessing a lakh(of virtues); m.dir.sg.:33.6.
- Laksamî: f., Laksmî; obl.sg.:8.6; syns.:Kamalâ, Padmâ, Ramâ,  
Simdhujâ.
- lâla: m., darling, son; dir.sg.:79.I.
- Lâlâcâraja: m., Lâlâcârya, a follower of Râmânuja; dir.sg.:33.6.
- lalita: adj., lovely; f.dir.sg.:76.2; f.obl.sg.:88.3.
- lâmgûla (=lângala): m., plough; obl.sg.:62.3.
- larâ-: vb.tr., love, play; -ye, perf.part.m.dir.pl.=perf.3 sg.:  
92.5; -ya kai, abs.:79.I.
- las- (=lakh-): vb.tr., see, understand; -i (root+i in cpd.vb.):24.3.

lau (=laga): prep., to,until; 7.5.

lau: f., flame,remembrance; dir.sg.:40.2.

le-: vb.tr., take; liyo,perf.part.m.dir.sg.=perf.3 sg.:46.4;

79.I;8I.6; =perf.3 pl.:94.6; lino,perf.part.m.dir.sg.=perf.

3 sg.:63.3.

leṣ- (=lekh-): vb.tr., dig,count; -aī,pres.3 pl.:26.3.

leṣana (=lekh-): m., writing; obl.sg.:93.4.

leta: m., plaster,paste; obl.sg.:72.5.

lîlâ: f., sport,disguise; dir.sg.:5.6;70.5;73.4;76.2; obl.sg.:

64.5;87.5;88.3; dir.pl.:74.2.

Liṅga: m., the Liṅga Purâṇa; dir.sg.:I7.2.

loka: m., world; obl.sg.:I8.6; obl.pl.:44.2.

lokâloka: m., the belt(of mountains)around the earth; obl.sg.:24.5.

Lokanâtha: m., N.of a disciple of Caitanya; dir.sg.:94.4.

lokapâla: m., protector of the world; dir.pl.:37.I.

Lomasa: m., Lomasa,a sage; dir.sg.:I6.4.

lupta: adj., cut off,obsolete; m.obl.sg.:30.3.

luṭâ-: vb.tr., cause to be plundered; -ye,perf.part.m.dir.pl.=

perf.3 sg.:53.3.

lyâ- (=lâ-,q.v.): vb.tr., bring; -yo,perf.3 sg.m.:58.5;

-ye,perf.3 pl.m.:52.4;54.2;56.4.

maccha (=matsya): m., fish,incarnation of Viṣṇu; dir.sg.:92.2;

syns.:mîna,macha.

macha (=matsya): m., fish,incarnation of Viṣṇu; dir.sg.:25.3;

syns.:mîna,maccha.

Mâdarsî: m.; dir.sg.:I6.6(spurious).

- madhi (= madhya,q.v.): prep., in the middle of; 92.6.
- Mâdho (1): m., Mâdhava,a Vedânta philosopher; dir.sg.:45.6.
- Mâdho (2): m., Mâdhava Dâsa; dir.sg.:70.I.
- Madhu (1): m., N.of a people; dir.pl.:22.4.
- Madhu (2): m., N.of a disciiple of Caitanya; dir.sg.:94.4.
- Madhukamṭha: m., N.of a follower of Kṛṣṇa; -tho,dir.sg.:23.3.
- madhukara: m., honey-maker,N.of Madhvâcârya; dir.sg.:29.2.
- madhura: adj., sweet,pleasing; m.obl.sg.:76.2.
- mâdhurî: f., sweetness; dir.sg.:94.I.
- Madhuvartta: m., N.of a follower of Kṛṣṇa; dir.sg.:23.3.
- Madhvâcâraja: m., Madhvacârya,leader Madhva; dir.sg.:28.4;86.3;
- syn.:madhukara.
- madhya: adj., central; m.obl.sg.:25.I;75.4.
- madhya: prep., in the middle of; 77.5; (cf.also madhi).
- magana (=magna): adj., immersed; m.dir.sg.:95.5.
- mahâ (=më): prep., in; 95.3.
- mahâ (=mahata): adj.ibc., great; 35.2;47.6;65.I;68.2;88.5;90.4.
- mahamta: m., eminent personage,chief; dir.pl.:32.I.
- mahâmuni: m., great sage; dir.sg.:38.4;94.4.
- mahârâja: m., great king; dir.sg.:80.4.
- mahari (=rî): f., female,wife; dir.sg.:22.2.
- mahâsatî: f., great satî; obl.pl.:66.I.
- mahata: adj., great; m.dir.pl.:72.4; m.obl.pl.:72.6; f.obl.sg.:92.6.
- mahi (=mahî,q.v.): f., earth; obl.sg.:42.6.
- mahî: f., earth; obl.sg.:72.6.
- mâhi (=më): prep., in; 52.5.

mahimâ: f., greatness; dir.sg.:24.3;33.6;65.I; obl.sg.:15.4;  
35.2;37.3.

mahotsava: m., great festival; dir.sg.:88.5.

mai (=maya): taddhita suffix, consisting of; 82.2.

Mainda: cf.Mayamda.

Maitreya: cf.Kausârava.

mâjha (=mâmjha): prep., in,in the middle of; 8I.I.

majjana: m., bathing; dir.sg.:34.3.

Makaramda: m., N.of a follower of Kṛṣṇa; dir.sg.:23.4.

mâlâdhârî: adj., wearing a garland; m.dir.sg.:33.2.

malecha (=mleccha): m., foreigner; obl.pl.:75.4.

mama: (genitive of Skt.asmat), of me,my; 25.I.

mâṇḍ-: vb.tr., knead,make; -i,perf.part.f.dir.sg.=perf.3sg.:42.6.

maṇḍala: m., circle,region; obl.sg.:22.5;87.2;88.4.

Maṇḍâlasa: f., Mandâlasâ,a queen; dir.sg.:10.4.

maṇḍalesvara: m., lord of a region,monarch; dir.pl.:44.I.

maṇḍana: m., ornament; dir.sg.:75.2.

Mâṇḍavya: m., N.of a sage; dir.sg.:16.5.

mâṅg-: vb.tr., ask for; -i,abs.:58.2; -ana,inf.obl.:6I.2.

maṅgala: m., blessing; dir.sg.:6I.6; obl.sg.:2.2;46.I;

dir.pl.:2.I;7.5;35.6; obl.pl.:36.5; ibc.:6.6;37.4.

maṅgala: adj.: auspicious; m.dir.sg.:30.4.

Maṅgala: m., N.of a cowherd; dir.sg.:22.4.

maṅgalakârî: adj., causing welfare; m.dir.sg.:3I.5; m.dir.pl.:  
8.2;32.4.

mamtra: m., (Vedic)hymn,formula; dir.sg.:3I.2;64.3;68.2.

mamtrî: m., councillor, minister; dir.sg.:I9.5; dir.pl.:I9.5.

mân-: vb.tr., esteem, take; -ata, impf. part. m. dir. pl.:45.3; 62.6;

-e, perf. part. m. dir. pl.=perf.3 sg.:56.3.

mana: m., mind, heart, desire; dir.sg.:89.5; obl.sg.:I4.3; 22.3;

4I.6; 48.6; 79.5; 95.2; obl.pl.:23.2; ibc.:76.I.

mânada: adj., praising; -dâ, m. dir. sg.+met. length.:84.I.

manahu (=mâno): ind., lit. 'you would suppose', like; 4I.5; (cf. mano).

mana mânâ: adj., conformable to one's wishes, pleasing; -ne, m. dir. pl.:50.3.

mânanda: adj., honour-giving; m. dir. sg.:35.3.

Mândhâtâ (=ta): m., N. of a king; dir.sg.:I2.4.

mani (=mani): f., gem; dir.sg.:75.I.

mano (=mâno): ind., like, as if; 64.3; 70.I; 77.5; 78.6; 86.3 (-nô);  
(cf. manahu).

Manu: m., N. of a king; dir.sg.:25.3; (cf. Manubhûpa, Manvâ).

Manubhûpa: m., king Manu; dir.sg.:7.2.

Manusmṛti: f., Manu's law-book; dir.sg.:I8.2.

Manvâ: m., Manu; dir.sg.:I2.3.

Manvamtara: m., N. of an incarnation of Viṣṇu; obl.sg.:5.3.

mâr-: vb.tr., kill; -a (root in cpd. vb.):49.3; -ai, pres. 3 sg.:  
67.4; -yo, perf. part. m. dir. sg.=perf.3 sg.:49.4.

mârâga (=mârâga): m., road, doctrine; obl.sg.:34.I; 48.5.

marakâṭa (=markâṭa): m., monkey; dir.pl.:9I.5.

marama (=marma): m., secret; dir.pl.:57.3.

marjâdâ (=maryâdâ): f., limit, rectitude, reputation; dir.sg.:42.6.

Mârkaṇḍe: m., the Mârkaṇḍeya Purâṇa; dir.sg.:I7.5.

mata: m., knowledge, doctrine; obl.sg.:40.4.

mâta (=mâtâ): f., mother; obl.sg.:62.3.

mathita: adj., churned; m.dir.sg.:70.3.

Mâthura: m., inhabitant of Mathurâ; obl.pl.:84.I.

Mathurâ: m., N.of a town and a region; obl.sg.:75.4;87.2.

mati: f., mind, intellect; dir.sg.:48.I.

matta: adj., intoxicated; m.obl.sg.:95.I.

mâyâ: f., illusion; obl.sg.:I2.I.

Mayamda: m., Mainda, an ally of Râma; dir.sg.:20.3.

megha: m., cloud; dir.sg.:28.4.

mehâ (=mêha): m., rain; dir.sg.:37.4.

met-: vb.tr., abolish; -i, abs.:72.2.

mil-: vb.intr., occur; -i, abs.:94.I.

mîna: m., fish, incarnation of Viṣṇu; dir.sg.:6.4; obl.sg.:5.I;

syns.:macha, maccha.

Mîna: m., the Matsya Purâna; dir.sg.:I7.3.

Mithalesa (=Mithileśa): m., lord of Mithilâ; Janaka(q.v.); obl.sg.:II.3.

moda: m., joy; dir.sg.:22.3(-dâ);76.I.

moh-: vb.tr., fascinate; -ai, perf.part.m.dir.pl.:79.5.

mora: m., peacock; dir.pl.:9I.5.

mrtaka: m., corpse; dir.sg.:33.2;43.2.

Mṛtyu: m., Death, Yama; dir.sg.:40.I.

muâ (=mûâ): adj., dead; muî, f.dir.sg.:54.4.

Mucukunda: m., N.of a yogî; dir.sg.:IO?2.

mudita: adj., rejoiced; m.dir.sg.:37.4.

mudrâ: f., seal; ibc.:86.6.



- mukha (=mukhya): adj., primary, main; m.dir.sg.:I7.6;27.2.
- mukti: f., salvation; dir.sg.:6I.2.
- mukuta: m., crown; dir.sg.:84.I; obl.sg.:54.6; ibc.:75.I.
- mūṇḍa: m., head; obl.sg.:67.5.
- muni: m., sage; dir.sg.:7.3;I8.5;30.4; obl.sg.:34.6.
- munivarya: m., eminent sage, ascetic; dir.sg.:30.2.
- Murâri Gupta: cf. Rasika Murâri.
- muṣa (=mukha): m., mouth; dir.sg.:77.3.
- muṣacâri (=mukhacâra, =caturmukha): adj., four-faced, epithet of  
Brahmâ; m.obl.sg.:29.2.
- muṣadesî (=mukhadekhî): adj., flattering; m.dir.sg.:60.6.
- na: ind., not; 2.I;47.2;68.3;93.2.
- nadî: f., river; dir.sg.:82.2.
- nagara: m., town; obl.pl.:7I.6.
- nâgara: m., citizen, clever person; dir.sg.:8I.3.
- nâhara: m., tiger; obl.sg.:6I.I.
- nahi: ind., not, no; 26.5;27.3;3I.6;33.5;38.2;40.I;4I.I;60.5;  
73.I;83.3,5;90.5.
- nâhi: ind., not, no; 67.2.
- nahî: ind., not, no; 40.I;60.I.
- nâhina: ind., not, no; 4.2;26.6;57.I;60.6;75.6;87.6.
- Nahusa: m., N. of a king; dir.sg.:I2.4.
- naina (=nayana): m., eye; -ni, obl.pl.:74.4;88.I.
- nâka: f., nose; dir.sg.:33.4.
- Nala: m., N. of a monkey-chief; dir.sg.:20.4.
- nâma: m., name; dir.sg.:4I.5;57.4;68.2;68.3,4,5,6; obl.sg.:

72.5;8I.I; dir.pl.:I.I;9.5(-mâ); obl.pl.:I4.6.

Nâma: m., Nâma Deva(q.v.); dir.sg.:48.2;54.4.

Nâma Deva: m., N.of a follower of Viṣṇu Svāmī; obl.sg.:43.I;  
(cf.Nâma).

namda: m., happiness; dir.sg.:8.6.

Namda (I): m., N.of an attendant of Viṣṇu; dir.sg.:8.3.

Namda (2): m., the (nine) Nandas; dir.pl.:2I.I.

Namda (3): m., foster-father of Kṛṣṇa; dir.sg.:2I.3;22.2;  
obl.sg.:22.2;76.6;79.4;82.5; syn.:Braja rāja(23.I;79.I).

Namda Dâsa: m., N.of a brâhmana of Havelî; dir.sg.:54.4.

namdana: m., son; dir.pl.:I3.6.

nâmî: adj., reputable; m.dir.sg.:24.4;68.4; f.dir.pl.:I8.3.

namita: adj., bent; m.dir.pl.:40.3.

nânâ: adj., different; f.obl.pl.:I7.5.

nâpita: m., barber; obl.sg.:63.2.

nara: m., man; obl.sg.:72.5; dir.pl.:22.6;3I.3; obl.pl.:  
75.I; ibc.:IO.6;22.I.

Nârada: m., N.of a mahâbhakta; dir.sg.:7.2;I5.2; syns.:Para-  
vata,vînâdhârî,vînânâda.

Nâradi: m., the Nâradiya Purâna; dir.sg.:I7.4.

Narahari (I): m., Man-lion,incarnation of Viṣṇu; dir.sg.:92.2;  
obl.sg.:5.I;7.3;43.I;66.5; syn.:Narasimha.

Narahari (2): m., Narahariyânanda; dir.sg.:36.2.

Narahari (3): m., Narahari Dâsa; dir.sg.:37.4.

Naraharidâsa: m., servant of the Man-lion,Prahlâda; dir.sg.:7.3;  
obl.sg.:43.I.

- Narahariyānamda: m., N.of a disciple of Rāmānanda; obl.sg.:67.1;  
syn.:Narahari.
- narapāla: m., king; dir.sg.:57.1.
- Narasimha: m., Man-lion, Viṣṇu; dir.sg.:66.6; obl.sg.:49.4;  
syn.:Narahari.
- Nārāyana: m., Bhaṭṭa (q.v.) Nārāyana; dir.sg.:87.3.
- Nārāyana (=na): m., N.of Viṣṇu or Kṛṣṇa; dir.sg.:25.5; obl.  
sg.:8.1;26.2.
- Nārāyana Bhaṭṭa: m., Bhaṭṭa (q.v.) Nārāyana, a Smārta scholar;  
dir.sg.:88.6.
- Nārāyaṇī: adj., appertaining to Nārāyana; m.dir.sg.:26.6.
- nāri (=nārī): f., wife, woman; dir.sg.:55.4; obl.sg.:57.6;  
dir.pl.:10.5;22.1; obl.pl.:50.6.
- nārī: f., wife, woman; dir.sg.:39.5; dir.pl.:10.6(1fc.).
- narpati (=nṛp-): m., king; obl.sg.:56.5.
- nās-: vb.intr., flee; -ai, pres.3 pl.:1.2; -e, perf.3 pl.m.:72.5.
- Nātha (1): m., N.of an author; dir.sg.:30.4.
- Nātha (2): m., Lord, N.of Kṛṣṇa; obl.sg.:81.3.
- nauguna (=navaguna): m., sacrificial thread; dir.sg.:92.6.
- nav- (=nau-): vb.intr., bend; nai, perf.3 sg.f.:77.6; naye:  
perf.3 pl.m.:78.3; (cf.nay-).
- navadhā: adj., ninefold; f.obl.sg.:14.1;48.6;92.4.
- navanīṭā (=nīta): m., fresh butter; dir.sg.:30.3.
- nay-: vb.tr., bend; -o, perf.3 sg.m.:54.6; -e, perf.3 pl.m.:  
54.5; (cf.nav-).
- nema: m., custom; dir.sg.:92.4; obl.sg.:56.5;91.2.

- nidharaka (=nidharaka): adv., fearlessly; 85.6.
- nidhi: m., treasure, ocean; dir.sg.:28.2;47.1;68.2.
- nidrâvasa (=vâsa): adj., overpowered by sleep; m.dir.sg.:57.4.
- nigama: m., holy writings, the Vedas; dir.sg.:17.6.
- Nihakimcana: m., Niskimcana (Haripâla); dir.sg.:53.2.
- nihapâpa (=niṣpâpa): adj., guiltless; m.dir.sg.:72.5.
- nîkâ: adj., excellent; m.dir.pl.:21.1.
- nikata: prep., near, with; 68.6.
- nikata: adj., near, proximate; m.dir.sg.:83.5.
- Nîla: m., N. of a monkey-chief; dir.sg.:20.4.
- Nîlâcala: m., epithet of Puri (Orissa); obl.sg.:71.5.
- Nîlamoradhvaja: m., N. of a king; obl.sg.:11.6.
- Nimbâditya: m., Nimbârka; dir.sg.:28.5; obl.sg.:29.2.
- Nimi: m., N. of a king; dir.sg.:12.5; obl.sg.:13.1.
- nipaj- (Skt.nipad-): vb.intr., lie down; -yo, perf.3 sg.m.:62.6.
- nipata: adv., very; 67.1;77.2.
- nipuna (=na): adj., perfect; m.dir.sg.:19.3; m.obl.sg.:88.2;  
f.dir.sg.:59.1.
- nîra: m., water; ibc.:59.3;74.4.
- niramtara: adv., constantly; 26.2;41.4;71.4;83.5.
- niranai (=nirṇaya): m., decision; dir.sg.:3.1(+k°.);7.6;45.1.
- niras- (=nirakh-): vb.tr., look at, see; -ata, impf.part.m.dir.pl.:  
76.3.
- nirbhai (=bhaya): adj., fearless, brave; m.dir.sg.:38.3.
- nirdûsa (=dosa): adj., faultless; m.dir.sg.:81.3.
- nirjana: adj., lonely; m.obl.sg.:55.3;

- nirjhara: m., waterfall; dir.sg.:64.4.  
nirjīva: adj., dead; m.dir.pl.:55.6.  
nirmala: adj., spotless,pure; m.dir.sg.:2I.4;4I.5.  
nirmola: adj., invaluable; m.dir.sg.:6I.5.  
nirvah-: vb.intr., happen; -ī,perf.f.sg.:43.I.  
nirvāha: m., completion; dir.sg.:73.3.  
nirvāna (=na): m., final emancipation; obl.sg.:38.3.  
nirveda: m., indifference,renunciation; obl.sg.:38.I.  
nisa (=nisa): f., night; obl.sg.:64.4.  
niśaka (=niśka): m., gold coin; obl.sg.:47.3.  
niścai (=niścaya): adv., undoubtedly; 2I.4;44.5.  
niśedha: m., prohibition; obl.sg.:90.5.  
nisi (=nisi): f., night; obl.sg.:40.2.  
Niśkiñcana: cf.Nihakimcana.  
nistār-: vb.tr., release,save; -ana,inf.obl.:76.4.  
nistāra: m., crossing,salvation; dir.sg.:88.4.  
nita (=nitya): adv., always; 6.6;8.I;10.I;24.6;34.3;53.I;76.4;  
78.2;79.2;9I.2.  
nīti: f., guidance; obl.sg.:I9.2.  
Nityānamda: m., N.of a companion of Caitanya; obl.sg.:72.I.  
nivāsi: m., inhabitant; -ini,obl.pl.:22.6(cf.Varma,nr.I50).  
niyamtā: m., restrainer,master; dir.pl.:I4.I.  
nośa (=nokhā,=anokhā): adj., rare,unique; m.dir.sg.:8I.3.  
nrpa: m., king; dir.sg.:44.I(ifc.).  
nrpasimha: m., king; dir.pl.:78.2.  
nrpati: m., king; dir.sg.:50.I; dir.pl.:9I.6.

- nṛtya: m., dancing; obl.sg.:88.2.
- nūpura: m., anklet; dir.sg.:92.6.
- nyârâ: adj., separate; -re,m.dir.pl.:83.5.
- nyârî: adj., wonderful; F.dir.sg.:64.2; f.dir.pl.:31.4.
- nyot- (=nevat-,=nevatâ-): vb.tr., invite; -i,abs.:33.3.
- oka: m., house; dir.pl.:24.5.
- pâ-: vb.tr., get,understand,eat; -yo,perf.part.m.dir.sg.=perf.  
3 sg.:63.5; -ye,perf.part.m.dir.pl.=perf.3 sg.:65.2; =perf.  
3 pl.:33.5; -e,perf.part.m.dir.pl.=perf.3 sg.:57.3; -î,  
perf.part.f.dir.sg.=perf.3 sg.:59.4;62.5; -ya,abs.:61.4;  
-ya kaî,abs.:46.6.
- paci (=paccî): adj., attached; m.dir.sg.:87.1.
- pada: m., foot,verse; dir.sg.:38.3; dir.pl.:5.6;18.1;37.1;  
61.4; obl.pl.:1.2;6.6;9.2;64.3;71.4;80.5; ibc.:14.1;  
16.6;59.6.
- pâda: m., foot; obl.pl.:10.1;22.1; ibc.:13.1.
- Pâdapadma: m., N.of a sage; dir.sg.:34.6.
- pâdatrâna (=na): m., sandal,shoe; obl.pl.:13.1.
- paddhati: f., path,line,system; obl.sg.:29.1;32.6;35.1; (cf.  
padhati).
- padhâr-: vb.intr., proceed,arrive; -e,perf.3 pl.m.:53.4.
- padhati: f., path,line,system; obl.sg.:13.3;48.5; dir.pl.:  
31.4; (cf.paddhati).
- padma: m., lotus,army arrayed in the form of a lotus; obl.sg.:  
20.6; ibc.:69.6.
- Padma (1): m., the Padma Purâna; dir.sg.:17.2.

Padma (2): m., N.of a Nâga chief; dir.sg.:27.3.

Padmâ (I): f., Padmâvatî, wife of Jaya Deva; obl.sg.:44.6.

Padmâ (2): f., epithet of Laksmî; obl.sg.:69.6.

Padmajâ: f., Lotus-born, epithet of Laksmî; dir.sg.:37.6.

Padma Nâbha (I): m., N.of a disciple of Payahârî Kṛṣṇa Dâsa;  
dir.sg.:39.4.

Padma Nâbha (2): m., N.of a disciple of Kabîra; dir.sg.:68.I.

Padmâvati: f., Padmâvatî, a disciple of Râmânanda; dir.sg.:36.2.

pagâ: adj., enamoured; page, m.dir.pl.:80.5.

pahicân- (=pahacân-): vb.tr., know; -i hai, fut.3 sg.:90.6.

pahila: adv., first, before; 50.4.

pahilâ: adj., first; -lo, m.dir.sg.:74.3.

pahilai: adv., first, before; 43.4.

pahile: adv., first, before; 70.2.

pai (=paya): m., milk; dir.sg.:38.I;43.2.

pai (=upari): prep., upon, to; 50.5;56.5.

Paihârî: m., Payahârî Kṛṣṇa Dâsa; dir.sg.:37.2; obl.sg.:39.I;  
(of.Kṛṣṇa Dâsa).

pakar- (=pakar-): vb.tr., seize; -ane, inf.obl.:5I.4.

pakarâ- (=pakarâ-): vb.tr., cause to be seized; -yo, perf.part.  
m.dir.sg.=perf.3 sg.:46.4.

pakka (=pakva): adj., matured; m.dir.sg.:78.3.

pakṣa: m., protection; obl.sg.:87.6.

pakṣapâta: m., partiality; dir.sg.:60.5.

Palachi: m., Plakṣa, one of the 7 islands of the earth; dir.sg.:24.2.

palaka: f., eyelid, twinkling; obl.pl.:26.3.

Pāṁdava: m., son of Pāṁdu; dir.pl.:9.5.

pāṁdita: m., scholar; dir.sg.:86.2.

Pāṁdita: m., Kṛṣṇa Dāsa Pāṁdita, a follower of Caitanya; dir.sg.:94.5.

Pāṁduranātha: m., protector of Pāṁdhura(=Pāṁdharapura), epithet of  
Viṭṭhala(=Vithobā); dir.sg.:43.6.

pamka: m., mud, dust; obl.sg.:10.1.

pāmsu: f., dust; obl.sg.:11.1.

pana (=pana): m., bet, vow; dir.sg.:27.3; 58.6; obl.sg.:27.3.

pāna: m., drinking, water; obl.sg.:34.3.

pāna k°: vb.tr., drink; -kiyo, perf.part.m.dir.sg.=perf.3sg.:38.1.

Panasa: m., N. of a monkey; dir.sg.:20.5.

pāni (1)(=pāni): m., hand; dir.sg.:50.1; obl.sg.:63.3;

dir.pl.:37.6; obl.pl.:43.2;

pāni (2)(=pāni): m., lustre; obl.sg.:93.4.

pāpa: m., evil, sin; obl.sg.:75.2.

par- (=par-): vb.intr., fall, lie down; -ai, pres.3 sg.:26.3;

-e, perf.3 pl.m.:31.3.

para: prep., over, in, for; 19.2; 20.1; 60.6; 78.4.

para: adj., excellent, best; m.dir.sg.:84.4.

para: suffix, engaged in, filled with; m.dir.pl.:39.6; 69.5.

pāra: adv., over, across; 13.5; 28.3; 36.6; 39.1; 70.5.

paracai (=paricaya): m., acquaintance; dir.sg.:75.5; -ce, dir.

pl.:95.5.

paracau (=cā): m., demonstration, proof; dir.sg.:43.3; 63.5; 68.1.

Paracetā: m., the (ten) Pracetas; dir.pl.:10.3.

paradesa (=sa): m., foreign country; obl.sg.:32.4.



parâga: m., pollen, dust; obl.sg.:I4.I.

Parajanya: m., Parjanya, father of the nine Nandas; obl.sg.:2I.I.

Parâjita: m., N.of an elephant(supporting the earth; dir.sg.:32.3.

parakâsî (=prakâsî, q.v.): m., illustrator; dir.sg.:73.5.

paraloka: m., the other world, paradise; obl.sg.:I8.6.

parama: adj., supreme, ideal; m.dir.sg.:I9.3;30.4;83.6;85.5;

87.5;93.6; m.obl.sg.:7.6;I7.6;34.6;45.I;57.I;68.I; m.dir.

pl.:82.4; m.obl.pl.:59.3; f.dir.sg.:59.4; f.obl.sg.:88.6.

paramahansa: m., preëminent devotee; obl.sg.:45.4.

paramâna (=pramâna): m., measure, proof; dir.pl.:I5.I.

Paramânanda: m., N.of the preceptor of Śrīdhara; obl.sg.:45.6.

Paramânanda: m., N.of a disciple of Vallabha; dir.sg.:74.I.

Parâṅkusa: m., Parâṅkusa, an author; dir.sg.:30.5.

paras-: vb.tr.: touch; -ikai, abs.:37.I.

parasa (= -sa): m., touch; dir.sg.:6I.6;64.I; obl.sg.:56.6;77.6.

pârasa; m., philosopher's stone; dir.sg.:64.I.

parasâda (=prasâda): m., favour, blessing; obl.sg.:39.I.

parasamga (=prasamga, q.v.): association, case; dir.sg.:7.6.

Pârâsara: m., Pârâsara, a sage; dir.sg.:I6.6.

Pârâsara: adj., of Pârâsara; f.dir.sg.:I8.5.

Parasurâma: m., N.of an incarnation of Viṣṇu; obl.sg.:5.2;

syns.:Jâmadagni, pharasâ dharana(92.3).

paratacha (=pratyakṣa): adv., instantly; 65.5.

paratâpa (=pratâpa, q.v.): m., splendour; obl.sg.:83.I.

Pâratha: m., Pârtha, son of Prthâ, Arjuna; dir.sg.:I4.5.

paratîti: f., fame; dir.sg.:59.5; (cf.pratîti).

parausî (=parosî): m., neighbour; obl.sg.:67.4.

paravata (=parvata): m., mountain; obl.pl.:24.5.

Paravata: m., Parvata, a sage; dir.sg.:I6.6.

parâyana (=ana): adj.ifc., devoted to; m.dir.sg.:48.5;72.2;  
m.dir.pl.:39.3.

paricaryâ (=ryyâ): f., service; obl.sg.:79.2.

parihar-: vb.tr., forsake; -i,abs.:38.I.

Parîkṣita: m., N.of a king; dir.sg.:I0.3;I4.2.

paripâtî: f., arrangement; obl.sg.:86.5.

parivâra: m., attendant(s); obl.sg.:95.2.

pârṣada: m., companion,attendant; dir.pl.:8.I.

Pârvatî: cf.Bhavânî.

pâsa (=pâsa): m., tie,string; dir.sg.:I8.6.

pâṣamda (I) (=pâkhandî): m., heretic; dir.pl.:42.3(+hi).

pâṣamda (2): m., heresy; dir.sg.:72.2.

pasupa (=Skt.pasupa): m., cattle-keeper; dir.pl.:2I.6.

pasupâla (=pasu-): m., herdsman; dir.sg.:2I.4.

pata: m., cloth; obl.sg.:9.6.

~~pataṭara~~ (pataṭara) m.,

patatara: m., resemblance; dir.sg.:47.3.

patha: m., way,path; dir.sg.:90.6; obl.sg.:II.3.

pati: m., lord,husband; dir.sg.:8.6;9.3;44.6; obl.sg.:57.5.

pati (=pata): f., good name,honour; dir.sg.:50.6.

patra: m., leaf; obl.pl.:34.5.

Patraka: m., N.of a follower of Kṛṣṇa; dir.sg.:23.2.

patrâvalamba: m., protection of one's wings; obl.sg.:35.4.

- Patri: m., N.of a follower of Kṛṣṇa; dir.sg.:23.2.  
paugamḍa (=pogamḍa): m., boy; obl.sg.:74.2.  
paurasa (=paurusa): adj., manly, brave; obl.sg.:20.3.  
pāv-: vb.tr., find; -ai, pres.3 sg.:7.5; -aī, pres.3 pl.:19.1.  
pāva: m., foot; dir.pl.:56.5.  
pāvana: adj., purifying; m.obl.pl.:5.2.  
pavitra: adj., pure, holy; m.dir.sg.:24.3.  
Payada: m., N.of a follower of Kṛṣṇa; dir.sg.:23.5.  
payadha (=payodhi): m., ocean; obl.sg.:95.5.  
Payahârî: cf.Paihârî.  
phala: m., fruit; dir.sg.:17.1;85.4.  
phalita: m., fruit; dir.sg.:47.4.  
pharasâ dharana (=parasudharana): m., axe-bearer, epithet of Para-  
su Râma; dir.sg.:92.3.  
pheri: adv., again; 58.5.  
phir-: vb.tr., turn, walk about; -ai, pres.3 sg.:53.1.  
pî-: vb.tr., drink; -yo, perf.part.m.dir.sg.=perf.3 sg.:43.2.  
Pîpâ: m., N.of a disciple of Râmânanda; dir.sg.:36.3;obl.sg.:60.1.  
Pippala (1): m., Pippalâda, a sage; dir.sg.:12.5.  
Pippala (2): m., Pippalâyana, a yogesvara; dir.sg.:13.5.  
pîṭala: m., yellow colour, brass; obl.sg.:47.3.  
pîyûṣa: m., ambrosia; obl.sg.:64.6(pi-);95.5.  
Plakṣa: cf.Palachi.  
poṣ-: vb.tr., nourish; -aī, pres.3 pl.:91.5.  
poṣaka: m., nourisher; dir.sg.:78.3.  
poṣana (=na): m., nourishing; dir.sg.:64.6.

pota: m., ship,boat; dir.pl.:I3.5(-tâ).

pothî: f., (little)book; obl.pl.:93.4.

Prabala: m., N.of an attendant of Viṣṇu; dir.sg.:8.2.

prabhu: m., master; dir.sg.:88.6.

Prabhu: m., master,epithet of Viṣṇu,Râma or Kṛṣṇa; dir.sg.:50.6;

53.4(+met.length.);63.2(+met.length.); obl.sg.:9.2;80.5.

prabhutâ: f., mastership; dir.sg.:75.I.

Prabudha: m., Prabuddha,a yogesvara; dir.sg.:I3.4.

Pracamda: m., N.of an attendant of Viṣṇu; dir.sg.:8.4.

Prâcînabrahî: m., Prâcînabarhi,a king; obl.sg.:II.2.

pracura: adj., abundant,much; m.dir.sg.:44.2; f.dir.sg.:33.6.

pradhâna: m., chief; dir.sg.:7I.5; dir.pl.:7.I;49.I.

pradhâna: adj., principal; m.dir.sg.:90.2; f.obl.sg.:48.6.

pragatâ: vb.intr., appear; -yo,perf.3 sg.m.:76.I.

pragata: adj., notorious,manifest; m.dir.sg.:34.6;35.6;42.I;

46.I;63.5;70.I;79.5;83.2; m.obl.sg.:30.5;49.I; m.dir.pl.:

27.3;28.I;80.6;87.3; f.dir.sg.:62.5.

Prahalâda: m., Prahlâda(q.v.); dir.sg.:I4.3;I5.3;25.4(+met.

length.); syn.:Naraharidâsa.

Prahlâda: m., N.of a mahâbhakta; obl.sg.:85.5.

prakâsa (=âsa): adj.:bright,famous; m.dir.pl.:23.5.

prakâsî (=sî): m., illuminator; dir.pl.:I6.4; (cf.parakâsî).

pramâna (=na): m., truth; dir.pñ.:60.4.

prâna (=na): m., breath,life; dir.sg.:55.6; dir.pl.:49.6.

pranâlî (=pran-): f., method; dir.sg.:6I.5.

pranata (=pran-): adj., bowed,obeisant; m.obl.pl.:36.6.

pranîta (=pran-): adj., produced; m.dir.sg.:32.5; m.dir.pl.:30.2(-â).

praphulita: adj., expanded; ibc.:69.6.

prârath- (=prârth-,=prârthnâ k°.): vb.tr., beseech,pray; -ô,  
pres.I sg.:9.I.

prasâda (1): m., favour,blessing; dir.sg.:90.4; obl.sg.:15.I;  
45.6;59.4; (cf.parasâda).

prasâda (2): m., leavings of sacred food; obl.sg.:50.I;65.I.

prasamga: m., association,case; dir.sg.:26.6; obl.sg.:67.6;  
(cf.parasamga).

prasanna: adj., delighted; m.dir.sg.:44.5;71.5; m.dir.pl.:19.6;34.6.

prasiddha: adj., famous; m.dir.sg.:13.5;24.4; m.dir.pl.:87.3.

prasisya (=pras-): m., adherent; dir.pl.:36.4.

prâta (=tah): m., early morning; dir.sg.:41.2.

pratâpa: m., splendour,glory; dir.sg.:35.I;61.I; obl.sg.:30.5;  
(cf.paratâpa).

prathama: adj., first,principal; m.dir.sg.:30.5;61.2; m.dir.pl.:28.I.

pratijñâ: f., promise; dir.sg.:43.I;52.3.

pratikâja: m., action,purpose; dir.sg.:24.6.

pratipâlaya: m., protector; dir.pl.:8.5.

pratîti: f., belief,fame; dir.sg.:62.5; obl.sg.:58.I; (cf.paratîti).

prativimbata: adj., reflected; f.dir.sg.:73.4.

pravâha: m., stream; dir.sg.:64.4;74.4.

pravesa (=sa): m., penetration; dir.sg.:34.4.

pravîna (=na): adj., skilful; m.dir.sg.:86.2; m.dir.pl.:8.6.

prema: m., love; obl.sg.:13.4;49.I;64.4;74.I;76.3;83.6;85.3;  
95.5; ibc.:48.3;

Premakamda: m., N.of a follower of Kṛṣṇa; dir.sg.:23.4.

prīnana (=Skt.prīn-): m., pleasing; obl.sg.:8.6.

prīti: f., joy,love; dir.sg.:68.4;69.3;83.4; obl.sg.:41.4;  
71.4;73.3;84.2;88.6.

Priyavrata: m., N.of a yogī; dir.sg.:10.2.

pr̥thivī: f., earth; dir.sg.:35.4; obl.sg.:87.3.

pr̥thu: adj., large,great; f.obl.sg.:48.5.

Pr̥thu (1): m., N.of an incarnation of Viṣṇu; dir.sg.:10.3(-û);  
14.3; obl.sg.:5.3.

Pr̥thu (2) : m., Pr̥thu Dāsa,a disciple of Payahārī; dir.sg.:39.3.

Puhakara: m., Puskara,one of the 7 islands of the earth; dir.  
sg.:24.4.

Puhakara: m., Puskara,an elephant(supporting the earth); dir.  
sg.:32.2.

puhupa (=puspa): m., flower; ibc;65.5.

pūjā: f., homage; dir.sg.:68.2; obl.sg.:14.3.

pukār-: vb.intr.: shout; -ī,perf.3 sg.f.:55.4.

Pulaha: m., N.of a sage; dir.sg.:16.2.

Pulastya: m., N.of a sage; dir.sg.:16.2.

Pumdarīkākṣa: m., N.of an author; dir.sg.:30.4.

pum̐ja: m., quantity,collection; dir.sg.:38.4;85.3.

puni: adv., again; 7.1;24.3;65.6.

punīta: adj., pure; m.dir.sg.:19.3(-â).

Pûra: m., Pûru,a king; dir.sg.:12.4.

Purâna (=na): m., Purâna; dir.pl.:17.1; obl.pl.:3.1;70.2;86.6.

pûrana (=pûrna): adj., full; m.dir.pl.:86.4.

pûrava: adj., eastern; f.obl.sg.:72.6.

pûravajâ (=Skt.purvajâ;=-ja): m., sun; obl.sg.:69.3.

purusa: m., man; dir.sg.:6.5.

Puruṣâ: m., Puruṣottama Dâsa, a disciple of Payahârî; dir.sg.:39.3.

Puruṣottama: m., lit.'best of men', Viṣṇu; dir.sg.:71.2.

Puṣkara: cf.Puhakara.

pyârâ: adj., beloved; m.dir.pl.:83.4.

rac- (I): vb.tr., ceate, perform; -yo, perf.part.m.dir.sg.=perf.

3 sg.:30.1; -e, perf.part.m.dir.pl.=perf.3 sg.:37.6; -î,

perf.part.f.dir.sg.=perf.3 sg.:47.6;52.2; -i, abs.:50.3.

rac- (2): vb.intr., be made; -i, abs.:87.1.

râc- (=rac-): vb.tr., create, adorn; -i hau, fut.1 sg.:11.6.

racanâ: f., composition, work; dir.sg.:64.3; obl.sg.:79.3;

dir.pl.:48.3.

racita: adj., made; m.dir.pl.:79.3.

Râdhâ: f., mistress of Kṛṣṇa; obl.sg.:90.2; ibc.:44.5;89.6;94.2;

syns.:Syâmâ, Vṛṣabhâna kuari(22.3), Vṛṣabhâna sutâ(76.6).

râga (I): m., melody; dir.pl.:64.2.

râga (2): m., love, joy; obl.sg.:79.2.

Râghava: m., 'descendant of Raghu', Râma; obl.sg.:41.3;78.5.

Râghavânanda: m., N.of a follower of Râmânuja; dir.sg.:35.3.

Raghu: m., N.of a yogî; dir.sg.:12.2.

Raghugana: m., Rahûgana, a king; obl.sg.:11.2.

Raghukula: m., Raghu's offspring; obl.sg.:69.4.

Raghunamdana: m., 'descended from Raghu', Râma; obl.sg.:83.2.

Raghunâtha (I): m., 'Lord of the Raghu-race', Râma; dir.sg.:

36.1;55.2; obl.sg.:68.6.

- Raghunâtha (2): m., N.of a son of Viṭṭhala Nâtha; dir.sg.:80.4.
- Raghunâtha Gusâi: m., N.of a disciple of Caitanya; dir.sg.:71.1.
- Raghupati: m., 'Lord of Raghu', Râma; obl.sg.:19.6.
- Raghuvara: m., 'the best of Raghu's race', Râma; dir.sg.:37.5.
- Raghuvîra: m., epithet of Râma; obl.sg.:5.2;6.1;20.1.
- rah- (1): vb.tr., place; -au,perf.part.m.dir.sg.:8.1.
- rah- (2): vb.intr., remain; -ai,pres.3 pl.:32.1;91.3,6;  
-ata,impf.part.m.dir.sg.:63.6;74.4;79.2;83.5; =m.dir.pl.:  
77.4;78.2; =f.dir.sg.:40.2; -yo,perf.3 sg.m.:58.4;66.1;  
-ai,perf.3 pl.m.:23.1;71.1; -e,perf.3 pl.m.:43.5;57.3.
- rahas-: vb.intr., be pleased; -i,abs.:89.6.
- Rai: m., Raya,a yogî; dir.sg.:12.2.
- Raidâsa: m., N.of a disciple of Râmânanda;dir.sg.:36.3;obl.sg.:59.1.
- raini (=raina): f., night; obl.sg.:74.4.
- râj-: vb.intr., shine,be adorned; -ata,impf.part.m.dir.sg.:  
88.4; =m.dir.pl.:69.1; =f.dir.sg.:64.5.
- raja: m., dust; dir.sg.:16.6;78.5;81.5; obl.sg.:22.1;59.6;77.6.
- râja: m., king; dir.sg.:20.2;59.5;79.1; obl.sg.:23.1;  
dir.pl.:24.2; ibc.:85.6.
- râjî (=ji): f., row,line; dir.sg.:47.6.
- Raktaka: m., N.of a follower of Kṛṣṇa; dir.sg.:23.2.
- Ramâ: f., 'beloved wife',Lakṣmî; obl.sg.:29.1.
- Râma: m., N.of an incarnation of Viṣṇu; dir.sg.:25.5;55.4;78.4;  
83.3; obl.sg.:19.1;20.6;40.2;49.5;68.6; syns.:Kamalanaina,  
Prabhu,Râghava,Raghunamdana,Raghunâtha,Raghupati,Raghuvara,  
Raghuvîra,Sâraṅgapâni,Setabamdhana,Sîtâ pati (6.6).



Râma Dâsa (1): m., N.of a disciple of Anantânanda; dir.sg.:37.3.

Râma Dâsa (2): m., N.of an ascetic at Dâkora; obl.sg.:53.5.

Ramainî: m., N.of a collection of poems by Kabîra; obl.pl.:60.4.

Râmamisra: m., N.of an author; dir.sg.:30.5.

Ramanaka: m., Ramanaka, an island in Jambû; obl.sg.:25.3.

Râmânanda: m., Râmânanda; dir.sg.:35.6;36.1; obl.sg.:61.4.

Râmânûja: m., N.of a reformer of Vaisnavism; dir.sg.:28.2;29.1;  
30.6; obl.sg.:31.6;32.4;35.1; syns.:gurudeva, sahasa âsya(31.1).

Râma Râsi: m., N.of a Râma-worshipper; obl.sg.:83.1.

raṅga: m., colour, pleasure; obl.sg.:95.4.

Raṅga (1): m., Raṅga, a disciple of Anantânanda; dir.sg.:37.3.

Raṅga (2): m., Raṅga Purî, a follower of Caitanya; dir.sg.:94.4.

Raṅgâ: m., Raṅgâ Râma, a disciple of Payahârî; dir.sg.:39.6.

Raṅganâtha: m., N.of a deity in the Dekkhan; obl.sg.:51.2;54.6.

Ranti: m., Ranti, a sage; dir.sg.:12.3.

rânâ (=rânâ): m., (title of a) prince, king; obl.sg.:85.1; dir.pl.:38.5.

rânî: f., queen; dir.sg.:57.5.

râs- (=râkh-, =rakh-): vb.tr., put, protect, save; -ata, impf.part.

m.dir.sg.:61.5; -yo, perf.part.m.dir.sg.=perf.3 sg.:66.6;

-î, perf.part.f.dir.sg.=perf.3 sg.:50.6(-i);52.3;60.1.

rasa: m., taste, flavour; dir.sg.:27.6;88.2; obl.sg.:30.5;70.6;

88.6; obl.pl.:72.4; ibc.:15.1;76.1;85.3;93.6;94.3.

râsa: f., circular dance; obl.sg.:88.2;92.6;93.6.

Rasadâna: m., N.of a follower of Kṛṣṇa; dir.sg.:23.5.

rasajña: adj., competent; m.dir.sg.:87.5.

Rasâla: m., N.of a follower of Kṛṣṇa; dir.sg.:23.3.

rasana: m., tongue, taste; dir.sg.:84.3.

rasanâ: f., tongue; obl.sg.:41.5;73.5.

rasasvâda: m.cpd., flavour and taste; obl.sg.:15.1.

râsi (=râsi): m.(f.), heap, sum; dir.sg.:13.4;30.5;65.5(-î);85.3.

rasika: adj., impassioned, tasteful; m.obl.pl.:46.3.

rasika: m., lover, admirer; -ni, obl.pl.:76.1.

Rasika: m., 'lover', nickname of Hari Dâsa; dir.sg.:91.1.

Rasika Murâri: m., Murâri Gupta, a follower of Caitanya; dir.sg.:95.1.

Râstravardhana: m., N. of a minister of Râma; dir.sg.:19.3.

ratana (=ratna): m., jewel; ibc.:47.6.

rati: f., enjoyment, passionate love; dir.sg.:27.6;33.1;48.6;56.1;69.4.

rati (=rata): adj., attending; m.dir.pl.:9.2.

ratnâkara: m., 'mine of jewels', ocean; dir.pl.:13.2.

râva: m., (title of a) prince, chief; dir.sg.:63.5.

ravana (=ramana): m., lover; dir.sg.:44.5;94.2.

ravi: m., sun; dir.sg.:44.6.

râya: m., (title of a) prince, chief; dir.pl.:38.5; ibc.:53.5.

Râya Ranachora (= -Rana-): m., N. of Kṛṣṇa; dir.sg.:53.5.

rena (=renu): f., pollen, dust; dir.sg.:65.5.

renu (=renu): f., pollen, dust; obl.sg.:9.1.

reṣâ: f., line, streak; dir.sg.:47.3.

Ribhu: m., Rbhu, a son of Brahmâ; dir.sg.:12.2.

Ricîka: m., Rciika, a sage; dir.sg.:16.3.

rîjh-: vb.intr.: be pleased; -i, abs.:57.5;81.1.

rijhâv- (=rijhâ-): vb.tr., please; -ata, impf.part.m.dir.sg.:88.3.

Rikṣapati (=Rk-): m., 'lord of bears', Jâmbavat; dir.sg.:20.3;

syn.:Jâmbavanta.

Riṣabha (1): m., Rṣabha, incarnation of Viṣṇu; obl.sg.:5.4.

Riṣabha (2): m., Rṣabha, an elephant (supporting the earth);

dir.sg.:32.2.

riṣi (=rṣi): m., sage; dir.pl.:16.2;24.2.

Riṣīkesa: m., Hrṣīkesa, a Vṛndāvana Vaiṣṇava; dir.sg.:94.3.

rīti: f., custom; dir.sg.:69.3;90.1;92.4; obl.sg.:62.5;74.1.

romāṃca: m., horripilation; dir.sg.:74.4.

rop-: vb.tr., plant; -ī, perf.part.f.dir.sg.=perf.3 sg.:86.1.

rṣirāja: m., royal sage; dir.sg.:57.6.

ruci: f., light, taste; dir.sg.:17.5;64.2; obl.sg.:34.6.

rucira: adj., beautiful; f.dir.sg.:5.6.

Rukmāṅgada: m., N. of a king; obl.sg.:11.4.

rūpa: m., form; dir.sg.:2.2;53.3;63.2;66.5;obl.sg.:73.5;dir.pl.:5.6.

Rūpa: m., N. of a disciple of Caitanya; dir.sg.:89.1; obl.sg.:93.1.

rūpī: adj.ifc., having the form of; m.dir.sg.:17.1.

sā- (=khā-): vb.tr., eat; -ye, perf.part.m.dir.pl.=perf.3pl.:65.3.

saba: adj., all, entire; m.dir.sg.:33.3;50.2(+hī);93.5(sabai);

m.dir.pl.:9.1;10.4(+hī);23.2(+hī);34.6(sabai);39.1(sabai);

43.5(+hī);49.1(sabai);55.6;58.5;70.4;71.6;73.5(sabai);86.4

(sabai);88.5(+hī); m.obl.pl.:3.1;35.5(+hī);58.6;60.5(+hi);

75.6;89.2(+hī); -ni, m.obl.pl.:33.5;76.4; -hina(=sabhō),

m.obl.pl.:78.4; f.dir.pl.:74.2;82.3.

Sabdī: m., lit. 'consisting of sabdas', 'Sabdāvalī', a work by Kabīra;

obl.sg.:60.4.

sabhā: f., assembly; obl.sg.:32.6;85.6;92.6.

sac- (=samc-): vb.tr., collect; -ī, perf.part.f.dir.sg.=perf.

3 sg.:47.1; (cf.samc-)

saciva: m., friend, companion; obl.pl.:I9.I.

sadâ: adv., always; 6.I;10.I;15.5;19.4;23.I,4;25.2;52.I;63.6;  
69.4;81.6;84.6;85.3;87.4.

sadâcâra: m., observance, virtuous conduct; obl.sg.:4I.2;42.5;59.2.

sadagramtha: m., venerable book; obl.pl.:93.5.

sadana: m., house; dir.sg.:5I.2;67.2;79.4; obl.sg.:23.I;53.5;78.6.

sâdh-: vb.tr.: accomplish, modulate; -i, abs.:I7.I.

sâdhana: m., medium, instrument; dir.sg.:I8.6; dir.pl.:I7.I.

sadr̥sa (=sa): adj., like, similar; m.dir.sg.:69.4;83.6; m.dir.  
pl.:48.2;86.5.

ṣaga (=khaga): m., bird; obl.sg.:9.3.

sâgara: m., ocean; obl.sg.:49.3;55.5;64.2;81.2; dir.pl.:94.3.

Sagara: m., N.of a king; obl.sg.:II.2.

sahacara: m., attendant; dir.pl.:20.I.

sahacari (=carî): f., a woman's female friend; dir.pl.:22.3.

sahasa (=sahasra): m., a thousand; ibc.:3I.I.

sahâyaka: m., ally; dir.sg.:63.I; dir.pl.:6.I(-kâ).

sahita: prep., together with; 52.6;95.2.

sailakari (=sailakara): m., 'mountain-holder', Kṛṣṇa; dir.sg.:92.3.

saina: f., sign, token; dir.sg.:26.5.

saj-: vb.intr., be prepared, be adorned; -i, abs.:80.5.

sâj-: vb.tr., prepare; -ata, impf.part.m.dir.sg.:88.5.

sâjho (=sâjhâ): m., partnership; dir.sg.:8I.I.

sajyâ (=sayyâ): f., bed; dir.sg.:79.3.

Sâka: m., Sâka, one of the 7 islands of the earth; dir.sg.:24.4.

sakala: adj., all, whole; m.obl.pl.:6I.6; f.dir.sg.:77.6.

sakalâta: m., (quilted)cover; dir.sg.:71.2.

sakhyatva: m., friendship; obl.sg.:14.5.

sakoc-: vb.tr., contract; -ahi(=-ahī,poetic),pres.3 pl.:33.4.

sakṛta: adv., once,always,ever; 90.1.

Sakti (=Sakti): f., divine power(personified as a goddess); dir.  
sg.:61.3;67.3; obl.sg.:67.2.

sakuc-: vb.intr., be afraid; -i,abs.:43.5.

sakuca: f., fear,respect; obl.sg.:51.5.

salila: m., water; obl.sg.:43.4.

Sâlmali: m., Sâlmali,one of the 7 islands of the earth; dir.sg.:24.2.

sama: adj., similar; m.dir.sg.:20.3;31.6; f.dir.sg.:39.5.

samâ-: vb.intr., go into; -ya,abs.:58.4.

samai (=samaya): m., time; dir.sg.:23.6; obl.sg.:65.2.

samâja: m., assembly; -na,obl.pl.:87.4.

samajh-: vb.tr., understand; -ai,perf.part.m.dir.pl.:7.1.

samârata (=smârta): m., rites(enjoined by the law-codes);obl.sg.:87.6.

samarpana (=na): m., delivering; obl.sg.:14.5.

samartha: adj., capable; m.dir.sg.:93.6.

samaya: cf.samai.

samc-:vb.tr., collect; -yo,perf.part.m.dir.sg.=perf.3sg.:37.5;  
(cf.sac-).

sâncâ (=ca): adj., true; -cī,f.dir.sg.:52.1;65.1.

saṁda (=khaṇḍa): m., section,region,continent; dir.sg.:69.6;  
obl.pl.:25.1;44.1,6.

saṁdana (=khaṇḍana): m., breaking,denial; obl.sg.:59.1;87.6.

saṁdeha: m., doubt; obl.sg.:59.1;93.6.

- samga: prep., with; 23.I;52.6;53.I;55.2;71.3;77.4.
- samga: m., meeting, company; dir.sg.:46.6.
- samghata (=ghatta): m., meeting; obl.sg.:82.5.
- samghâta: m., assemblage; dir.sg.:I2.5(-â,met.length.).
- samgî: m., companion; dir.pl.:22.5.
- samhitâ: f., compilation; dir.sg.:45.4.
- Samîka: m., Samîka, a royal sage; dir.sg.:I2.6.
- Samjaya: m., Sañjaya, a sage; dir.sg.:I2.6.
- samjñâ: f., consciousness; dir.sg.:55.6.
- Samkara (I): m., Sañkara, Siva; dir.sg.:7.2;I5.2.
- Samkara (2): m., Sañkara, a philosopher; dir.sg.:42.I.
- Samkarṣana: m., Sañkarṣṇa, a form of Viṣṇu; obl.sg.:25.2.
- Sâmkhilya (=Sâñkhalikhita): adj., (code) of Sañkha and Likhita;  
f.dir.sg.:I8.4.
- Samku: m., Sañkha, a Nâga chief; dir.sg.:27.3.
- sammata: adj., conformable; m.dir.sg.:45.5;86.6.
- sammilita: adj., united; f.dir.sg.:76.2.
- sampradâya: m., doctrine, sect; obl.sg.:48.1;86.3; dir.pl.:  
28.6; obl.pl.:30.1.
- Sâmrta: adj., (code) of Samvarta; f.dir.sg.:I8.3.
- samṣa (=samkha): m., conch-shell; dir.sg.:6.3.
- samsâra: m., transmigration, world; obl.sg.:28.3;75.6;77.3;89.1.
- Sâmsya (=Sâñkhya sâstra): m., the Sâñkhya system of philosophy;  
ibc.:40.4.
- samta: m., holy man; dir.sg.:41.2,3;66.3; dir.pl.:61.5;  
obl.pl.:38.6;49.1;54.1;75.6;77.3;78.3; -na,obl.pl.:3.1;95.2;

-ni,obl.pl.:6.1; ibc.:44.6;64.6;82.5.

saṁtōṣa: m., happiness; dir.sg.:84.4; obl.sg.:89.5.

samudra: m., ocean; dir.sg.:31.6; obl.sg.:69.2; ibc.:47.6.

sân-: vb.tr.; knead; -i,abs.:45.2.

Sanaiscara: adj., (code)of Sanaiscara; f.dir.sg.:18.3.

Sanakâdi: m., Sanaka and his brethren; dir.pl.:15.2.

Sanakâdika: m., Sanaka and his brethren; dir.pl.:7.2;

obl.pl.:5.5;29.2;32.5.

sanamusa (=ukha): adj., in the presence of; m.dir.sg.:63.6.

Sanâtana: m., N.of a disciple of Caitanya; dir.sg.:89.1;

obl.sg.:93.1.

sanehî (=snehî): m., friend; obl.sg.:77.4.

sânidhya (=Skt.sâmnidhya): m., vicinity; obl.sg.:81.6.

Ṣaṅkha: cf.Samku.

sanmâraga (=sat+mârga): m., right path; obl.sg.:42.4.

sapuna (=Skt.supunya): adj., virtuous; m.dir.sg.:30.2.

sara: m., pond,lake; dir.sg.:28.4;93.1.

sâra: m., quintessence; dir.sg.:93.5.

Sarabha: m., Ṣarabha,a monkey; dir.sg.:20.5.

Sarabhamga: m., Ṣarabhaṅga,a sage; dir.sg.:12.5.

Ŝaradâ: f., Ŝaradâ,daughter of Nanda; dir.sg.:23.5.

ṣaraga: m., sword; obl.sg.:49.3.

sarala: adj., simple,sincere; m.dir.sg.:84.4.

sâramaya: adj., of iron; f.dir.sg.:52.2.

sâramga (1): m., elephant; dir.pl.:32.6.

sâramga (2): m., cuckoo; dir.sg.:74.6.

- Sâramgapâni (=Skt.Sârṅgapâni): m., 'holding the bow in the hand',  
epithet of Viṣṇu or Râma; dir.sg.:55.5;66.5.
- sarana (=sarana): m., protection; dir.sg.:13.1;16.1;61.3.
- sarasa: adj., beautiful,best; m.dir.sg.:80.2; f.dir.sg.:64.6;  
f.dir.pl.:61.6.
- sarasî: f., pond,lake; dir.sg.:64.6.
- sarasija: m., lotus; dir.pl.:18.1.
- sârî: adj.ifc., equal; m.dir.sg.:32.5.
- saritâ (=ta): f., river; obl.sg.:33.2.
- saroja: m., lotus; dir.pl.:38.5(ifc.).
- saroruha: m., lotus; obl.pl.:44.6.
- sarvabhûta: m., all created things; obl.pl.:40.3.
- sarvânamda: m., complete delight; obl.sg.:36.5.
- sarvasu (=sva): m., substance; dir.sg.:81.5;83.3;94.2; obl.sg.:90.4.
- sarvathâ: adv., completely; 56.3.
- sasâî (=sakhâî): m., friend; dir.sg.:74.3.
- sasi (=sasi): m., epithet of the moon; dir.sg.:48.2; obl.sg.:76.5.
- sasî (=sakhî): f., female friend; obl.sg.:91.3.
- sâsî (=sâkhî): f., testimony; dir.sg.:53.4(-i);68.5(-i);75.6(-i);  
obl.sg.:32.6;49.1.
- sasphuta: adj., opened,known; m.dir.sg.:85.6.
- sâstra: m., precept,(philosophical)science; obl.pl.:59.2.
- sata (=satya): adv., indeed; 17.6.
- sata: m., virtue; dir.sg.:66.6; obl.sg.:66.1;
- ṣaṭadarasanî (=darsanî):m., he who is conversant with the six  
philosophical sciences; dir.pl.:56.3;60.1.



- Satadhanvâ: m., <sup>1</sup>Satadhanvan, a king; dir.sg.:12.2.
- <sup>a</sup>satkona (=na): m., hexagon; dir.sg.:6.4.
- Satakopa: m., N.of an author; dir.sg.:30.2.
- Satarûpâ (=Sata-): f., wife of Svâyambhuva Manu; dir.sg.:10.4.
- satasamga (=satsamga): m., pious association; dir.sg.:47.4;  
obl.sg.:87.4.
- <sup>1</sup>satasâstra: m., the six philosophical sciences; obl.pl.:45.5.
- sâtha: adv., with, together; 80.2.
- Satî: f., wife of Siva; dir.sg.:10.4.
- satya: adj., true, accurate; m.dir.sg.:58.1.
- satya: m., truth; dir.sg.:61.3.
- Satyavrata: m., N.of a king; obl.sg.:11.2.
- saü (=se): prep., with; 24.6;41.4.
- Saubhari: m., N.of a sage; dir.sg.:16.2.
- sauca (=sauca): m., purification; obl.sg.:71.3.
- Saunaka: m., <sup>1</sup>Saunaka, a sage; dir.sg.:10.3.
- saurabha: m., fragrance, beauty; dir.pl.:50.3.
- ṣavâ-: vb.tr., cause to eat; -ye, perf.part.m.dir.pl.=perf.3 sg.:62.2.
- sâvadhâna: adj., careful; f.dir.sg.:27.1; m.dir.sg.:41.3(v.1.).
- sâvaka (=ṣavâka): m., child, son; dir.sg.:14.2.
- Savari: m., N.of a disciple of Payahârî; dir.sg.:39.6.
- Savarî: f., the <sup>1</sup>Savarî(-woman); dir.sg.:9.3.
- ṣavâsî (=kha-): f., duty of an attendant; dir.sg.:71.4;90.3.
- savitâ: m., sun; dir.sg.:69.6.
- sâyaka: m., arrow; dir.pl.:52.6.
- secara (=khe-): f., goddess; dir.sg.:77.2.

seja: f., bed; dir.sg.:43.4.

sema (=kṣema): m., happiness; ibc.:83.1.

Sema Gusâi: m., Khema Gusâi, a follower of Vallabha; dir.sg.:83.1.

Sena: m., N. of a disciple of Râmânanda; dir.sg.:36.3; obl.sg.:63.1.

Sesa: m., Sesa, a snake; dir.sg.:10.3.

seta (=kheta): m., field; obl.sg.:54.3;62.3;62.4.

seta (=setu): m., bridge; obl.sg.:36.1.

seta bandhana (=setu bandhana): m., bridge-builder, Râma; dir.sg.:92.3.

sev-: vb.tr.: serve, honour; -ata, impf. part. m. dir.sg.:95.2; =m.

dir.pl.:38.5.

sevâ: f., service, homage; dir.sg.:68.2; obl.sg.:23.6;27.5;41.3;

48.6;81.3.

sevaka: m., servant; obl.sg.:71.3.

śīca (=khīca): m., a dish made of pulse and rice; dir.sg.:50.4.

siddhatâ: f., completion; obl.sg.:90.4.

sidhâr-: vb.intr., depart, go; -e, perf. 3 pl. m.:53.5.

siġ- (=khiġ-, =khîġ-): vb.intr., be angry; -e, perf. 3 pl. m.:65.4.

sīla (=sīla): adj., virtuous; m. dir.sg.:80.2.

Sīla (=Sīla): m., N. of an attendant of Viṣṇu; dir.sg.:8.5.

Silapiḷlâ (=Sīlâ-pillâ): m., 'Little Stone', N. of an image of Kṛṣṇa;

obl.sg.:50.5.

simḍhu (=sindhu): m., ocean; dir.sg.:87.4; obl.sg.:37.6;

dir.pl.:72.3; ibc.:28.3.

Simḍhujâ: f., 'Ocean-born', Lakṣmî; obl.sg.:30.1.

Simha: m., Lion, the (man-)lion incarnation of Viṣṇu; dir.sg.:

25.4; syn.:Narahari.

simhapauri (=rî): f., 'gate with the effigy of a lion', chief  
entrance; obl.sg.:7I.I.

simhâsana: m., throne; obl.sg.:59.5.

sira: m., head; dir.sg.:27.5;54.6; obl.sg.:I2.I;24.I;37.6;  
38.2;73.I;86.3; dir.pl.:40.3.

śira (=khîra): f., rice-milk; obl.sg.:59.3(ific.).

siromani (=siromani): f., jewel; obl.sg.:30.I.

śiṣa (=śiṣya): m., pupil; dir.sg.:58.I.

śiṣi (=śiṣi,=śiṣya): m., pupil; dir.sg.:I6.3.

śiṣṭa (=śiṣṭa): adj.: disciplined, good; m.dir.pl.:69.4.

śiṣṭi (=srṣṭi): f., creation; dir.sg.:77.6.

śiṣya (=śiṣya): m., pupil; dir.sg.:3I.5;63.5;77.2; obl.sg.:  
58.6; dir.pl.:34.4;36.4;39.I;48.2;65.3; -ni,obl.pl.:34.2;  
(cf.śiṣa,śiṣi).

sita: adj., white; m.obl.sg.:52.3.

śīta (=śīta): m., cold season; obl.sg.:7I.2.

Śītâ: f., wife of Râma; obl.sg.:49.2; ibc.:83.3.

Śītâpati: m., 'Lord of Śītâ', Râma; obl.sg.:6.6.

Siva: m., Śiva; dir.sg.:25.2; syns.:Īśvara, Samkara, Tripurâri.

Śiva: m., the Śiva Purâna; dir.sg.:I7.2.

śīva: f., limit, boundary; dir.sg.:42.5;70.6.

śīvâ: f., limit, boundary; dir.sg.:6I.4;85.2.

Sivara: m., Śivara, a king; obl.sg.:II.5.

Śivasamhitâ: f., N. of a Tantric work; obl.sg.:27.6;32.5.

Skanda: m., the Skanda Purâna; dir.sg.:I7.2.

smṛti: f., remembrance, sacred tradition; obl.sg.:86.6; dir.pl.:I8.I.

sobhâ (=so-): f., loveliness; obl.sg.:74.5.

sobhita (=so-): adj., adorned; m.dir.sg.:77.5.

sodh-: vb.tr., inquire, collate; -e, perf. part. m. dir. pl.:70.4.

soh-: vb.intr., befit, be adorned; -ai, pres. 3 sg.:79.4.

soî: f., augury, omen; dir.sg.:58.6.

soc-: vb.intr., reflect; -i, abs.:57.6.

soca: m., meditation; dir.sg.:38.3.

soka (=soka): m., grief; obl.sg.:55.5.

sol-(=khol-): vb.intr., expand, shine; -ai, pres. 3 sg.:68.5.

sotî (=srotrî): m., expert on the Vedas; dir.pl.:43.5.

srama: m., weariness; dir.sg.:76.5.

sravana (=na): m., ear, hearing, learning; dir.sg.:49.2; obl.  
sg.:I4.2; I7.4; 26.I; 34.I; 74.6; -na, obl. pl.:3I.3; -ni, obl.  
pl.:73.6.

srî: honorific prefix, illustrious, sacred; I7.I, 6; 30.4; 34.I;  
37.3; 4I.I; 45.I; 75.I; 76.I, 6; 77.6; 79.I; 80.I-5; 8I.I; 82.2; 88.I, 6;  
90.I, 2, 6; 93.I; 94.I, 4; 95.I, 4, 6.

Srî Dâmâ: m., Srî Dâman, a friend of Kṛṣṇa; dir.sg.:22.4.

Srîdhara: m., Srîdhara Svâmî; dir.sg.:45.I; obl.sg.:52.6.

Sṛmgi: m., Sṛṅgi, a sage; dir.sg.:I6.4.

srotâ: m., hearer; dir.sg.:7.5.

sr̥ṣṭi: cf. siṣṭi.

Sr̥ṣṭi: v.l. Dhr̥ṣṭi (q.v.).

sruti: f., revelation; obl.sg.:3.I; 59.2; 86.6.

Srutideva: m., N. of a fellow-disciple of Râmânuja; dir.sg.:IO.2; 32.2.

Srutidhâmâ (=ma): m., N. of a fellow-disciple of Râmânuja; dir.  
sg.:32.3.

Śrutiprajñā (=jñā): m., N.of a fellow-disciple of Rāmānuja;

dir.sg.:32.2.

Śrutiudadhi: m., N.of a fellow-disciple of Rāmānuja; dir.sg.:32.3.

sthâi (=sthâyî): adj., residing; m.dir.sg.:35.4.

sthala: m., place; dir.pl.:87.2.

su (=se): prep., with,by; 88.I.

Subâhu: m., N.of a cowherd; dir.sg.:22.4.

Subala: m., N.of a cowherd; dir.sg.:22.4.

subha (=su-): adj., splendid,auspicious; f.obl.sg.:20.I.

Subhadra: m., N.of an attendant of Viṣṇu; dir.sg.:8.3.

subhata (=tṭa): m., hero; dir.sg.:20.4;42.I;76.I; dir.pl.:27.5.

subhâva (=svabh-): m., nature; dir.sg.:69.4.

suchamda (=svacchanda): m., independence,peace; dir.sg.:21.6.

suci (=suci): adj., pure; m.dir.sg.:12.2;17.4;34.I.

sucira (=Skt.): adv., for a very long time; 19.2.

Sudâmâ: m., Sudâman,a beloved of Kṛṣṇa; dir.sg.:9.4.

sudhâ: f., nectar; obl.sg.:28.2;69.2;87.4.

sudhâhrada: m., lake of ambrosia; dir.sg.:6.3.

Sudhânvâ: m., Sudhanvâ,a bhakta prince; obl.sg.:11.5.

sudhâri (=ra): m., adornment; dir.sg.:45.6.

sudhi: f., remembrance,wisdom; obl.sg.:80.5.

sudr̥pha: adj., very firm; m.dir.sg.:40.4;48.6;61.3;90.2.

sugati: f., happiness; obl.sg.:82.6.

sughara: adj., beautiful,virtuous; m.dir.sg.:85.2;m.dir.pl.:3.2.

Sugrîva: m., N.of a monkey-king; dir.sg.:9.3; syn.:Dina-

kara suta(20.2).

suhatha (=svahasta): adj., with one's own hand; ibc.:4I.4.

suhâvâ: adj., agreeable, pleasing; -vai, m.dir.pl.:23.3.

suhṛda: m., friend; obl.sg.:78.4.

suhṛda: adj., kind-hearted; m.dir.pl.:80.I.

sujâna (=sujñâna): adj., well-informed; m.dir.sg.:I5.6.

sujasa (=suyasa): m., fame; dir.sg.:76.5;88.4; obl.sg.:8I.4.

Suka: m., Suka; dir.sg.:7.3;I5.2; syns.:Vyâsa sâvaka(I4.2),

Vyâsa sisi(I6.3).

Sukala: m., Hari Râma Sūkla, syn.of Vyâsa Svâmî(q.v.); dir.sg.:92.5.

sukalita: adj., (well)filled with; m.dir.pl.:76.3.

sukara (=svak-): adj., with one's own hand; m.dir.sg.:43.6;45.6.

sûkara (=sû-): m., boar, incarnation of Viṣṇu; dir.sg.:92.2;

syn.:varâha.

sukha-: cf.susa-.

Sumanta: m., Sumantra, a companion of Râma; dir.sg.:I9.5.

sumati: adj., wise; m.dir.sg.:I4.2; f.obl.sg.:II.5.

sumir-: vb.tr., remember; -e, perf.part.m.dir.pl.=perf.3sg.:66.5.

sumirana (=smarana): m., remembering; dir.sg.:I9.I(+k°.);57.2;

obl.sg.:I4.3;4I.3.

Sumoṣana: m., Sumokhana, father of (Hari)Vyâsa; obl.sg.:92.5.

sun-: vb.tr., hear, listen to; -o, impv.2 pl.:26.I;34.I;54.I;

-ata, impf.part.m.obl.sg.:33.I;56.I; =m.obl.pl.:58.6; =f.dir.

sg.:49.6; -e, perf.pert.m.dir.pl.=perf.3 sg.:49.6; -ana,

inf.:44.5; -i, abs.:66.3;73.I.

sunâgara: adj., very clever; m.dir.sg.:2I.2.

Sunamda: m., N.of an attendant of Viṣṇu; dir.sg.:8.3;9.2.

- Sunamda: m., N.of one of the 9 Nandas; dir.sg.:21.4.
- Sunîti: f., N.of a queen; dir.sg.:10.4.
- supakka (=supakva): adj., accomplished; m.dir.sg.:93.2.
- Suphalaka: m., Śvaphalka; obl.sg.:14.4.
- sura (1): m., god; dir.pl.:22.6.
- sura (2)(=svara): m., sound,voice; dir.sg.:85.3.
- sûra (1): m., hero;teacher; obl.sg.:40.3; dir.pl.:69.5.
- sûra (2): m., sun; dir.sg.:48.2.
- Sûra: m., Sûra Dâsa; obl.sg.:73.1.
- Suradahâ: m., Khurdahâ, a village; obl.sg.:53.4.
- Sûra Dâsa: cf.Sûra,Sûraja.
- suradhunî: f., divine river; dir.sg.:34.2.
- Suraguru: adj.,lit.'of the preceptor of the gods',of Brhaspati;  
f.dir.sg.:18.5.
- Sûraja: m., Sûrya Dâsa, epithet of Sûra Dâsa; dir.sg.:39.3.
- Surapati, m., 'chief of the gods',Indra; dir.sg.:79.5.
- Surasari: f., N.of a disciple of Râmânanda; dir.sg.:36.3;  
obl.sg.:65.6(-î);66.1.
- Surâstra: m., N.of a minister of Dasaratha; dir.sg.:19.3.
- Surasurâ: m., Surasurânanda; dir.sg.:36.2.
- Surasurânamda: m., N.of a disciple of Râmânanda; dir.sg.:65.1;  
obl.sg.:66.6; syns.:Surasurâ,Surasarî suvara(65.6).
- Suratha: m., N.of a bhakta prince; obl.sg.:11.5.
- sûravîra (=sû-): adj., heroic; m.dir.sg.:83.6.
- susa (=sukha): m., happiness; dir.sg.:38.6;79.1;89.4; obl.sg.:  
89.1;90.3; dir.pl.:88.1,5; ibc.:21.3;44.6;64.2;82.3.

Susâ: m., Sukhânanda, a disciple of Râmânanda; dir.sg.:36.2,

Susânamda: m., Sukhânanda, a disciple of Râmânanda; obl.sg.:64.I;

(cf.Susâ).

susasiṁdhu: m., (=sukha-), ocean of happiness; dir.sg.:2I.3.

Susena (I): m., Suṣeṇa, an attendant of Viṣṇu; dir.sg.:8.5.

Susena (2): m., Suṣeṇa, a monkey-chief; dir.sg.:20.4.

Susîla: m., Susîla, an attendant of Viṣṇu; dir.sg.:8.5.

sût-: vb.intr.: sleep; -e, perf.3 pl.m.:3I.3.

suta: m., son; dir.sg.:20.2;79.6; obl.sg.:50.6;76.6;84.5;

dir.pl.:2I.I;80.I; ibc.:5I.6.

sutâ: f., daughter; obl.sg.:76.6; dir.pl.:IO.4.

Sûta: N.of a sage; dir.sg.:IO.3.

sutharâî: f., beauty, elegance; obl.sg.:85.2.

suthi: adj., beautiful, elegant; m.dir.sg.:2I.4; m.obl.sg.:I4.3.

suvalita: adj., accompanied; f.dir.sg.:76.2.

suvana: m., son; dir.sg.:I4.4;92.5; obl.sg.:23.I;90.6.

suvara: m., husband; dir.sg.:65.6.

Suvisâla (=su+Visâla): m., the good Visâla, a follower of Kṛṣṇa;

dir.sg.:23.3.

svâda: m., taste, savour; obl.sg.:I5.I(iffc.);89.I.

svâmî: m., preceptor; dir.sg.:58.4;65.4; obl.sg.:83.4(-mi).

svara: m., sound, voice; obl.sg.:3I.2.

svarûpa: m., own nature, identity; dir.sg.:46.I.

svastika: m., fylfot; dir.sg.:6.3.

sveta (=sveta): adj., white; m.obl.sg.:26.I.

Syâma: m., Syâma, Kṛṣṇa or Viṣṇu; dir.sg.:26.5;53.4;54.3;63.6;



- 9I.4; obl.sg.:22.5;50.3;74.5;77.4;8I.6;95.4; ibc.:95.6.  
 Syâmâ: f., Syâmâ,Râdhâ; dir.sg.:9I.4; obl.sg.:95.4.  
 taba: adv., then; 33.4.  
 tâdrsa (=tâdr'sya): adj.: like that; m.dir.sg.:63.4.  
 tahâ: adv., there; 44.5;46.4;63.3;66.3.  
 tahâ: adv., there; 8.I;2I.3;90.3.  
 taj-: vb.tr., abandon; -yo,perf.part.m.dir.sg.=perf.3 sg.:50.I;  
 -i,abs.:59.6.  
 tâja: m., crown; dir.sg.:24.I.  
 Taksaka: m., N.of a Nâga chief; dir.sg.:27.5.  
 tama: m., darkness; dir.sg.:76.5.  
 Tâmradhvaja: m., N.of a prince; obl.sg.:II.6.  
 tana: m., body, person; dir.sg.:37.4;40.5;49.5;74.5; obl.sg.:  
 53.6;59.4;67.6;95.2.  
 tapa: m., penance; dir.sg.:68.3.  
 tâpa: m., suffering; obl.sg.:I3.6;83.3.  
 tâpana: m., heating; dir.sg.:75.2.  
 tapta: adj., burnt; ibc.:86.6.  
 tâpû: m., island; dir.pl.:24.5.  
 tar-: vb.intr., cross over; -aî,pres.3 pl.:I9.6; -e,perf.3pl.m.:  
 I2.I.  
 târ- (=tâl-): vb.tr., put aside; -ata,impf.part.m.dir.pl.:27.3.  
 tara (=tala): m., palm(of the hand); dir.sg.:38.2.  
 tarana: m., crossing; dir.sg.:36.I; obl.sg.:4.2.  
 taravâri: f., sword; dir.sg.:52.2.  
 târî: m., saviour; dir.sg.:55.5.

tasa (=taisâ): adv., in that manner,so; 80.6.

tâta: m., father; obl.sg.:62.3.

tatapara (=tatpara): adj., completely devoted; m.dir.sg.:79.2;  
m.dir.pl.:23.I.

tathâ: ind., so,thus; 26.6.

tatva: m., essence,truth; obl.sg.:68.I.

Tatvâ: m., N.of a disciple of Kabîra; dir.sg.:69.I.

tatvavâda: m., philosophical knowledge; obl.sg.:86.I.

tatvaveta: adj., truth-knowing; m.dir.sg.:19.4(-tâ,met.length.).

tay-: vb.intr., burn; tai,perf.3 sg.f.:67.6.

te (=se): prep., from,with; 27.3;33.4;36.4;39.I;43.4;45.6;46.5;  
47.6;55.I,5;58.3;68.I,5,6;77.6;83.I;95.3.

teja: m., splendour; obl.sg.:38.4;77.I.

teja: adj., intelligent; m.dir.sg.:85.2.

Teka: m., Teka Râma,a disciple of Payahârî; dir.sg.:39.4.

tela: m., oil; dir.sg.:63.4.

thagiyâ: m., robber; dir.pl.:55.2.

thambha: m., pillar; dir.pl.:82.I.

Thânesvarî Jagannâtha: m., N.of a disciple of Caitanya; dir.sg.:94.4.

thâpî: adj., established; m.dir.pl.:28.6.

thârh-: vb.intr., stand; -e,perf.3 pl.m.:71.I;91.6.

thiti: f., stay,protection; dir.sg.:27.I.

thotha (= -thâ): adj., empty; m.obl.sg.:62.3.

tîkâ: m., commentary; dir.sg.:45.4.

Tîlâ: m., N.of a disciple of Payahârî; dir.sg.:39.4.

tilaka: m., mark on the forehead; dir.sg.:56.2;obl.sg.:51.5;84.2;

- Tilocana: m., Trilocana, a follower of Viṣṇu Svāmī; dir.sg.:48.2.
- timi: m., big (sea-)fish; dir.pl.:9I.5.
- timira: m., darkness; obl.sg.:30.6.
- Tipura: m., Tripura Dāsa, a disciple of Payahārī; dir.sg.:39.3.
- tīratha (=tīrtha): m., (place of)pilgrimage; dir.sg.:68.3.
- tor- (=tor-): vb.tr., break; -i,abs.:92.6.
- toṣ-: vb.tr., please; -aī,pres.3 pl.:9I.4.
- toṣa: m., pleasure; dir.sg.:89.6.
- toṣana (=na): m., pleasure; dir.sg.:5I.I.
- traikona (=na): m., triangle; dir.sg.:6.5.
- trāna (=na): m., protection; obl.sg.:I3.I(ific.).
- trātā: m., deliverer; dir.pl.:I4.6.
- Tretā; f., N.of the second age of the world; obl.sg.:43.I.
- Trilocana: m., N.of a follower of Viṣṇu Svāmī; cf.Tilocana.
- Tripura Dāsa: cf.Tipura.
- Tripurārī: m., 'destroyer of Tripura', Śiva; obl.sg.:29.I.
- trividhi: m., threefold mode; obl.sg.:I3.6.
- tuccha: adj., worthless; m.dir.sg.:60.3.
- tuka: f., line(of a poem); ibc.:73.3.
- tulasī: f., holy basil; obl.sg.:65.6.
- Turaka (=Turka): m., Muhammedan; obl.pl.:60.4.
- tyāg-: vb.tr., abandon; -i,abs.:66.2.
- tyāga: m., abdication; dir.sg.:89.I.
- ubhai (=ubhaya): adj., both; m.dir.pl.:94.5; m.obl.pl.:72.6.
- ucār-: vb.tr., pronounce, recite; -yo,perf.part.m.dir.sg.=perf.  
3 sg.:57.4;59.2;84.3;3I.2(-yau); -ī,perf.part.f.dir.sg.=perf.  
3 sg.:46.2.

ucca (=umcâ): adj., high, loud; m.obl.sg.:3I.2.

uccar-: vb.intr., be pronounced; -î, perf.3 pl.f.:I8.I.

udagal-: vb.intr., melt, be wasted away; -e, perf.3 pl.m.:65.6.

udai (=udaya): m., sunrise; dir.sg.:38.6;76.5; obl.sg.:30.6.

udâra: adj., excellent, great; m.dir.sg.:28.2;85.2;88.4;95.I;

m.obl.sg.:II.4(-â, met.length.); m.dir.pl.:I7.3(-â, met.length.);

66.2;82.6; f.dir.sg.:I8.3;32.6;74.5; (cf.uddâra).

uddâra (=udâra, q.v.): adj., excellent, great; m.dir.pl.:69.5.

uddhar-: vb.tr., liberate; -yau, perf.part.m.dir.sg.=perf.3sg.:30.3.

uddhâr-: vb.tr., liberate; -yau, perf.part.m.dir.sg.:70.3.

uddhâra: m., deliverance; dir.sg.:89.6;95.6.

uddharana (=na): m., rescuing, deliverance; obl.sg.:3I.I.

udhârî (=uddh-): m., deliverer; dir.pl.:I3.3.

Udhava: m., Uddhava, a beloved of Kṛṣṇa; dir.sg.:9.4;I5.5.

udita: adj., risen, conspicuous; m.dir.sg.:37.4;69.6.

udyota: m., light; ibc.:9I.I.

ujâgara: adj., bright, celebrated; m.dir.sg.:2I.3;44.2;94.2;

m.dir.pl.:36.4;48.2; m.obl.pl.:36.5.

ukta: adj., spoken; ifc., m.dir.sg.:27.6.

ukti: f., speech; dir.sg.:73.2; obl.sg.:46.2.

ulat-: vb.intr., be reversed, return; -i, impv.2 sg.:26.5(cf.

Varma, nr.2I5); -yo, perf.3 sg.m.:43.5; -i, abs.:63.5.

Ulkâ: m., Ulkâmukha, a monkey; dir.sg.:20.4.

unahâri (=unhâra): adj., like; f.dir.sg.:48.3;64.3(-rî).

upades- (=des-): vb.tr., give instruction; -e, perf.part.m.dir.

pl.:78.2.

- upadesa (=sa): m., instruction; dir.sg.:3I.I;6I.I;95.I;obl.sg.:34.I.  
upaj-: vb.intr., originate; -î,perf.3 sg.f.:56.6.  
upajîvî: m., dependant; dir.pl.:I4.6.  
upakârî: adj., helpful; m.dir.sg.:78.3;84.4.  
ûpamâ (=up-): f., resemblance; obl.sg.:66.I.  
Upanamda: m., N.of one of the 9 Nandas; dir.sg.:2I.2;22.I.  
upâs-: vb.tr., worship; -e,perf.part.m.dir.pl.=perf.3 pl.:72.4.  
upâsaka: m., worshipper,servant; dir.sg.:83.6;93.6; obl.sg.:87.I.  
upâsî: m., worshipper; dir.sg.:90.2.  
upâya: m., means; dir.sg.:4.2.  
ura: m., heart; obl.sg.:5.6;10.I;27.3;59.3;83.3.  
ûradharetâ (=ûrdhva-): m., chaste(ascetic); dir.sg.:38.4.  
uraga: m., serpent; obl.pl.:27.I.  
ûrdharetâ (=ûrdhvarekhâ): f., upward line; dir.sg.:6.4.  
Urîsâ: m., Orissa; obl.sg.:7I.6.  
ûsara: f., sandy land; obl.sg.:28.4.  
utamga: adj., prominent,high; m.dir.sg.:47.2.  
Utamga: m., Utañka,a sage; dir.sg.:I2.3.  
utâr-: vb.tr., cause to pass over; -yau,perf.part.m.dir.sg.:70.5.  
utarottara: adv., more and more; 69.3.  
utasrñsala (=ucchrñkhala): adj., with the chains removed; m.  
dir.pl.:42.2.  
Utkala: m., the country of Orissa; ibc.:7I.6.  
utkarsa: m., exaltation; dir.sg.:84.3; obl.sg.:92.I.  
utkata: adj., fervent; m.dir.sg.:90.5.  
utsava: m., festival; obl.sg.:84.5.

uttama: adj., best; m.dir.sg.:9I.5.

Uttânapâda: m., N.of a son of Svâyambhuva Manu; dir.sg.:I2.6.

uttara: m., answer; dir.sg.:85.I.

vaca: m., speech,word; obl.sg.:4I.6;48.6; obl.pl.:60.5.

vacana: m., speech,word; dir.sg.:59.2; obl.sg.:58.I; dir.pl.:73.3.

vacha: m.(f.), <sup>young</sup> ^ m.dir.sg.:20.2; m.obl.sg.:53.I; ibc.:54.I;  
f.dir.sg.:54.4.

vachâ: m., young,child; obl.sg.:63.6.

vâda: m., controversy; dir.sg.:75.4.

vadana: m., face,mouth; dir.sg.:26.2; obl.sg.:57.4.

vadha: m., murder; dir.sg.:5I.6.

vadhika: m., huntsman; dir.pl.:5I.4.

vadhû: f., daughter-in-law,woman; dir.sg.:9.6; dir.pl.:74.I;

obl.pl.:46.6.

vah-: vb.tr., flow,float; -yo,perf.part.m.dir.sg.:33.2.

vahâ: vb.tr., cause to flow; -î,perf.part.f.dir.sg.=perf.3pl.:82.2.

Vaidehî: f., 'daughter of Vaideha',Sîtâ; dir.sg.:77.5.

Vainateya: m., epithet of Garuda; dir.sg.:7I.6.

vaira: m., enmity; dir.sg.:68.4.

vairâga (=gya): m., asceticism; obl.sg.:70.6.

vairâgî: m., devotee,ascetic; obl.pl.:77.4.

Vaiṣṇavî: adj., of Viṣṇu; f.dir.sg.:I8.2.

Vaivasvata Manvâ: m., Vaivasvata Manu; dir.sg.:I2.3.

vâji (=jî): m., horse; dir.sg.:49.3.

vâka: m., word; ibc.:65.2.

vaktâ: m., speaker; dir.sg.:7.5;85.6.

Vakula: m., N.of a follower of Kṛṣṇa; dir.sg.:23.5.

Vāli: m., N.of a monkey king; obl.sg.:20.2.

valita: adj., folded,accompanied with; m.dir.pl.:88.3.

vallabha: m., beloved; obl.sg.:88.I; dir.pl.:9.I.

Vallabha (I): m., Vallabhananda,one of the 9 Nandas; dir.sg.:2I.5.

Vallabha (2): m., Vallabha âcârya; dir.sg.:48.5; obl.sg.:79.6;8I.2.

Vallabha (3): m., N.of a disciple of Bhaṭṭa Nârâyana;obl.sg.:88.I.

Vâlmîka: m., Vâlmîki; obl.sg.:II.3.

Vâmana (I): m., dwarf,incarnation of Viṣṇu; dir.sg.:92.3;

(cf.Vâvana).

Vâmana (2): m., the Vâmana Purâṇa; dir.sg.:I7.3.

Vâmana (3): m., N.of an elephant(supporting the earth);dir.sg.:32.3.

vamch- (=vâmch-,=vâñchâ k°.): vb.tr., have a desire for; -ô,pres.

I sg.:IO.I; -ata,impf.part.m.dir.pl.:22.6.

vaṃdana: m., homage,adoration; dir.sg.:I.2;2I.5;34.3; obl.sg.:

I4.4;68.5.

vamḍita: adj., praised; f.dir.sg.:8I.4.

vamṣa: m., race,family; obl.sg.:38.6.

vamsodhara: m., descendant; dir.pl.:69.I.

vâṃta (=vâṃti): f., vomiting; obl.sg.:89.I.

vana: m., wood,forest; obl.sg.:23.I;55.3;66.2.

vânî (=nî): f., speech,language; dir.sg.:59.I;78.4;8I.4.

vapu: m., body,essence; dir.sg.:I.I;3I.5;35.6;36.6;78.6; obl.

sg.:53.6; dir.pl.:28.I.

vâr-: vb.tr., offer; -yo,perf.part.m.dir.sg.=perf.3sg.:57.5.

vara: m., blessing; obl.sg.:95.6.

varadaina: m., benefactor; obl.sg.:5.4.

Varâha (I): m., boar, incarnation of Viṣṇu; dir.sg.:25.4; obl.  
sg.:5.I; syn.:sûkara.

Varâha (2): m., the Varâha Purâna; dir.sg.:I7.3.

Vârâha (=Varâha, q.v.): m., the Varâha Purâna; dir.sg.:87.2.

vâramuṣî (=mukhî): f., harlot; obl.sg.:54.6.

varan- (=varṇ-): vb.tr., describe; -î, perf.part.f.dir.sg.=perf.  
3 sg.:46.6.

varana (=varṇa): m., class, colour; obl.sg.:73.2; obl.pl.:35.5.

varaṣ- (=varṣ-): vb.intr., rain; -ata, impf.part.m.dir.sg.:4I.5;  
=m.obl.sg.:76.3.

varaṣa (=varṣa): m., year; obl.sg.:54.3.

Varaṣa: m., (Hari-)varṣa, a continent of Jambû; obl.sg.:25.4.

varasâv- (=varsâ-): vb.tr., cause to rain; -ata, impf.part.m.  
dir.sg.:88.2.

varavata: m., barbarian, outcaste; dir.pl.:75.4.

Varddhamâna: m., N. of a worshipper of Kṛṣṇa; dir.sg.:82.I.

varṇa: m., class, colour; ibc.:59.6; 60.I.

varyya (=varya): adj., estimable; m.dir.sg.:8I.6.

vas-: vb.intr., dwell; -ai, pres.3 sg.:IO.I; -ata, impf.part.  
m.dir.pl.:6.6; 24.6.

vasa (=vasa): m., wish, power; obl.sg.:40.I; dir.pl.:88.6;  
obl.pl.:IO.5.

vâsa: m., dwelling; dir.sg.:89.4; obl.sg.:93.3.

vasana: m., house; dir.sg.:79.3.

vâsanâ: f., confidence; dir.sg.:6I.I.



- vâsî: m., inhabitant; dir.sg.:54.2(ifc.);71.5.
- Vasîṣṭa: m., Vasîṣṭha, a sage; dir.sg.:16.2.
- Vasîṣṭa: adj., (code)of Vasîṣṭha; f.dir.sg.:18.4.
- vastu: f., thing; dir.sg.:2.1.
- vasu: m., wealth; dir.sg.:57.5.
- Vâsukî: m., Vâsuki, a Nâga chief; dir.sg.:27.4.
- vavana (=vamana): m., vomiting; dir.sg.:65.4.
- Vâvana (=Vâmana, q.v.): m., dwarf, incarnation of Viṣṇu; obl.sg.:5.1.
- Veda: m., the Vedas; obl.pl.:45.5;70.2.
- vegi: adv., quickly, soon; 34.4.
- velâ: f., shore, landing-place; dir.sg.:93.2; dir.pl.:37.6.
- velâvali: f., boundary, landing-place; dir.pl.:69.2.
- vibhâga: m., arrangement; dir.sg.:70.2.
- vibhaya (=bhava): m., power, splendour; dir.sg.:79.5; obl.sg.:89.3.
- Vibhîṣana: m., N. of a friend of Râma; dir.sg.:9.3;15.4.
- vibhu: m., lord, master; dir.sg.:58.6; obl.sg.:80.6.
- vicâr-: vb.tr., consider, reflect; -yo, perf. part. m. dir.sg.=perf.  
3 sg.:45.5; -î, perf. part. f. dir.sg.=perf. 3 pl.:51.2; -i,  
abs.:89.1; -i kai, abs.:2.1;23.6.
- Vichakasena: m., Viśvakasena(q.v.); dir.sg.:30.2.
- vichur-: vb.intr., be separated; -ata, impf. part. m. dir.sg.:49.5.
- vidâr-: vb.tr., tear asunder; -aî, pres. 3 pl.:67.2.
- vidhi: f., kind, rite; obl.sg.:57.3; obl.pl.:90.5.
- Vidhi: m., N. of Brahmâ; dir.sg.:7.2.
- vidita: adj., known, perceived; m.dir.sg.:40.6;45.4;48.5;53.3;  
54.1;69.1;71.2; m.dir.pl.:32.4;72.6; f.dir.sg.:63.1;75.6;77.3.

Vidura: m., N.of a friend of Kṛṣṇa; dir.sg.:9.4.

viduṣa: m., clever person,sage; obl.pl.:8I.4.

vigata: adj., disappeared,obscure; m.dir.sg.:47.3.

vighna: m., offence; dir.pl.:I.2.

vihaṁḍana: m., felling; dir.sg.:75.3.

vihar-: vb.tr., enjoy; -ata,impf.part.m.dir.pl.:2I.6;=f.dir.pl.:22.3.

vihārī: m., wanderer; dir.sg.:9I.2.

vīja: m., seed; obl.sg.:62.I.

vijai (=jaya): m., victory; dir.pl.:86.5.

Vijaya (I): m., N.of an attendant of Viṣṇu; dir.sg.:8.2.

Vijaya (2): cf.Vijayī.

Vijayī: m., Vijaya,son of Jayanta; dir.sg.:I9.2.

vimala: m., spotless,pure; m.dir.sg.:64.6; f.dir.sg.:59.I;

73.6; f.obl.sg.:37.5.

vimana: adj., sad; -ne,m.dir.pl.:66.3.

vimuṣa (=ukha): adj., hostile; m.dir.sg.:60.2; -ni,m.obl.pl.:42.4.

vina (=nâ): prep., without,besides; 4I.I;60.3;62.I(+hi);68.3.

vina (=una): prefix, without; 65.4.

vinâdhârī: m., lute-maker,Nârada; dir.sg.:26.4.

vinânâda: m., lute-player,Nârada; dir.sg.:25.5(-dâ,met.length.).

vinai (=naya): m., modesty; obl.sg.:70.I.

Vindhyâvali: f., cf.Bali kī dârâ(II.5).

vinīta: adj., humble,meek; m.dir.pl.:8.4;I9.2(-tâ,met.length.).

vipra: m., priest,Brâhmana; dir.pl.:33.4.

vipula: adj., large,big; m.dir.sg.:24.4.

Vipula Vîṭhala: m., Viṭṭhala Vipula,a disciple of Hari Dâsa;

dir.sg.:94.3.

- vîra: adj., heroic, mighty; m.dir.sg.:80.3.
- viracana: m., composition; obl.pl.:47.5.
- viṣa: m., poison; dir.sg.:50.6.
- visada (=vis-): adj., pure; m.dir.sg.:78.5.
- viṣai (=viṣaya): m., object, matter; obl.sg.:74.I.
- Visâla: cf. Suvisâla.
- viseṣâ (=viseṣa): adv., particularly; 6.5.
- Viṣṇu (1): syns.: Acyuta, Bhagavanta, Bhagavâna, Bhagavata, Caturbhuja, Hari, Mâdho, Narahari, Narasimha, Prabhu, Sâramgapâni.
- Viṣṇu (2): m., the Viṣṇu Purâṇa; dir.sg.:I7.2.
- Viṣṇu Dâsa: m., N. of a disciple of Payahârî; dir.sg.:39.6.
- Viṣṇupadî: f., epithet of the Ganges; obl.sg.:34.5.
- Viṣṇu Purî: m., N. of a follower of Śaṅkara; dir.sg.:47.I.
- Viṣṇu Svâmi: m., N. of a reformer of Vaiṣṇavism; dir.sg.:28.3; 29.I; obl.sg.:48.I.
- vistar-: vb.tr., extend; -î, perf. part. f. dir.sg.:72.I; 75.I.
- vistâr-: vb.tr., extend; -ata, impf. part. m. dir.pl.:27.2; -yo, perf. part. m. dir.sg.:45.4; 70.4(-yau); =perf. 3 sg.:40.6.
- vistârâ: adj., spreading, large; m.dir.sg.:24.4(-ra); m.dir. pl.:I7.2.
- visva: adj., all, whole; m.dir.sg.:6I.6; m.dir.pl.:35.6; 42.5.
- Viṣvakasena (=ksena): m., N. of an attendant of Viṣṇu; dir.sg.: 8.2; I5.3; (cf. Vichakasena).
- Viśvâmitra: m., N. of a royal sage; dir.sg.:I6.5.
- visvâsî: m., believer; dir.pl.:65.4.
- visvâsa (=vis-): m., confidence; obl.sg.:58.5.

vitapa: m., tree; obl.pl.:75.3.

Vīṭhala: m., Viṭṭhala, N.of Viṣṇu; dir.sg.:43.2.

Vīṭhala Dāsa: Viṭṭhala Dāsa; dir.sg.:84.I.

Vīṭhala Nātha: m., Viṭṭhala Nātha, a son of Vallabha; dir.sg.:

79.I; syns.:Vallabha suta(79.6),Vīṭhalesa.

Vīṭhalesa (=esa): m., 'lord Viṭṭhala', Viṭṭhala Nātha; obl.sg.:80.I.

vittāna (=vitāna): m., spreading; dir.sg.:30.I.

Viṭṭhala Vipula: cf.Vipula Vīṭhala.

vivarana (=na): m., discernment; dir.sg.:59.3.

vividha: adj., manifold; m.dir.pl.:79.2.

viyo: adj., another, second; m.dir.sg.:87.6.

vohittha: m., ship, boat; dir.sg.:28.3.

Vopadeva: m., N.of an author; dir.sg.:30.3.

Vraja: m., the Braja country; ibc.:10.5;46.6.

vrata: m., vow, austerity; dir.sg.:60.3;81.6;90.5;94.6;obl.pl.:69.5.

Vratahathī Nārāyana (=Nārāyana): m., N.of a disciple of Payahārī

Kṛṣṇa Dāsa; dir.sg.:39.2.

vrddha: m., old man; dir.pl.:22.I.

vrkṣa: m., tree; dir.sg.:78.3.

vrmda: m., multitude; dir.pl.:77.4.

Vrmdāvana: m., N.of the forest of Kṛṣṇa's youth; obl.sg.:89.4;

93.3;94.I; ibc.:95.4.

vr̥sabha: m., bull; dir.pl.:54.2.

Vr̥sabhāna: m., Vr̥sabhānu, father of Rādhā; dir.sg.:22.3;obl.sg.:76.6.

vr̥sti: f., rain; dir.sg.:20.I.

vr̥thā: adj., useless, in vain; m.dir.sg.:41.I.

vṛtta: m., conduct; dir.sg.:8.I.

Vyâsa (1): m., N.of an incarnation of Viṣṇu; dir.sg.:70.I.

obl.sg.:5.3;14.2;16.3.

Vyâsa (2): m., Vyâsa Svāmī,also called Hari Râma Śukla; obl.sg.:

90.6;92.I; syns.:Sukala,Sumoṣana suvana(92.5).

vyûha: m., form,manifestation; dir.pl.:28.I.

y-: cf.also j-.

Yama: m., Death; syns.:Dharmasarûpa,Mṛtyu.

C H A P T E R    V I I

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